

A P A P I S T

Mis-represented *and* Represented :

O R,

A Two-fold Character

O F

P O P E R Y.

THE ONE

Containing a Sum of the Superstitions, Idolatries, Cruelties, Treacheries, and Wicked Principles of That POPERY which hath disturb'd this Nation above an hundred and Fifty Years; fill'd it with Fears & Jealousies, and deserves the hatred of all Good Christians.

THE OTHER

Laying open that POPERY which th *Papists* own and Profess; With the Chief Articles of their Faith, and some of the Principal Grounds and Reasons, which hold them in That Religion.

Narraverunt mihi Iniqui Fabulationes; sed non ut Lex tua, Psal. 119. v. 85

By J. L.

To which is Annexed,

Roman-Catholick Principles;

In Reference to GOD and the KING.

Printed *Anno Domini*, 1685.

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P A P I S T

Mis-represented and Represented:

O R,

A twofold Character of Popery.

T H B

I N T R O D U C T I O N

THE *Father of Lies* is the *Author of Mis-representing*. He first made the Experiment of this *Black Art* in Paradise; having no surer way of bringing God's *Precept* into Contempt, and making our *First Parents* transgress, than by *mis-representing* the *Command*, which their *Maker* had laid upon them. And so unhappily successful he was in this his first attempt, that this has been his chief stratagem ever since, in all business of difficulty and concern: esteeming That his best *Means* for preserving and propagating Wickedness amongst Men, by which he first won them to lose their Innocence. And therefore there

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The Introduction.

has nothing of *Good* yet come into the World, nothing been sent from Heaven, but what has met with this Opposition; the Common Emeny having inploy'd all his Endeavours of bringing it into discredit, and rendring it Infamous, by *Mis-representing it*. Of this there are frequent Instances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the Person of *Christ* himself, who, tho' he was the *Son of God*, the *Immaculate Lamb*, yet was he not out of the reach of *Calumny*, and exempt from being *Mis-represented*. See how he was painted by malicious Men, the *Sons of Belial*, *Ministers of Satan*; a *prophane and wicked Man*, a *breaker of the Sabbath*, a *Glutton*, a *Friend and Companion of Publicans and Sinners*, a *Fool*, a *Conjurer*, a *Traytor*, a *Seducer*, a *Tumultuous Person*, a *Samaritan*, full of the *Devil*; he hath *Belzebub*, and by the *Prince of the Devils*, casteth ke out *Devils*, (*Mark* 3. 22.) There being no other way of frightening the People from embracing the *Truth*, and following the *Son of God*, but by thus disfiguring him to the Multitude, reporting Light to be *Darkness*, and *God* to be the *Devil*. The Disciples of *Christ* every where met with the like encounters. *Stephen* had the people stirred up against him, because they heard he had *spoke blasphemous words against Moses, and against God*, (*Acts* 6. 11.) *Paul* also and *Silas*, for exceedingly troubling the City, (*Acts* 16. 20.) *Jason* also with them, because he had *turned the World upside down, and did contrary to the decrees of Caesar*, (*Acts* 17. 6, 7.) *Paul* again, because he did teach all men every where against the people, and polluted the holy place, (*Acts* 21. 28.) And because he was a *pestilent fellow, and a mover of sedition among all the Jews throughout the World*: to which the *Jews* also assented, saying, that these things were so, (*Acts* 24. 5, 9.) Neither did these *Calumnies*, these wicked *Misrepresentations* stop here; he that said, *The Disciple is not above his Master, if they have called the Master of the house Belzebub; how much more shall they call them of his household?* did not only foretell what was to happen to his Followers then present, but also to the Faithful that were to succeed them, and to his Church in future ages, they being all to expect the like Fate; that tho' they should be never so just to *God* and their Neighbour, upright in their Ways, and live in the fear of *God*, and the observance of his Laws; yet must they certainly be reviled and hated by the World, made a by-word to the people, and have the name of *Ideots*, *Seducers*, and be a scandal to all Nations. And has not this been verif'd in all ages? See what was the state of *Christians* in the primitive times, when as yet Vice had not corrupted the purity of the Gospel. 'Tis most impossible to believe in what contempt they were, and how utterly abominated. *Tertullian*, who was a sharer of a great part, gives us so lamentable an account of the *Christian* in his time, that 'tis able

The Introduction.

to move compassion in stones. He tells us, so many malicious slanders were dispers'd abroad, concerning the manner of their Worship; and their whole Doctrine describ'd, not only to be folly, and meer toys, but also to be grounded on most bellish Principles; and to be so full of Impieties, that the Heathens believ'd a man could not make profession of Christianity, without being tainted with all sorts of Crimes; without being an enemy to the Gods, to Princes, to the Laws, to *Apog. c. 2. good Manners, and to Nature.* Hence they conceiv'd such prejudice against them, and they were render'd so impious in the opinion of the Vulgar; that whatsoever accusations were brought in, tho' never so false and malicious; whatsoever Villanies were laid to their charge; all was welcom to the enraged Multitude, to which nothing seem'd incredible concerning those, that were thus already odious. Upon this it was, that they were brought in guilty of Atheism, of Superstition, of Idolatry, of Cruelty, of Sedition, of Conspiracies, of Treasons: and bloody Persecutions were rais'd against them, to which the people were exasperated by Fears and Jealousies: *Quod Pontifices, (as Spondanus says) Gemilius Superstitionis Christianos more solito, calumniis circumvenissent, quasi aliquid contra imperium molirentur; Because the Priests did use to divulge it abroad, that the Christians were plotting against the Government.* Crimes the whole Sum of their Charge; For besides, calamity and misfortune that befell the Commonwealth, was thrown upon them. If (a) Daphnes Temple was consum'd by Lightning from Heaven, yet must the Christians be condemn'd as the Incendiaries: If (b) the City was laid in Ashes, it must be reveng'd on the Christians; Nay, as (c) Tertullian has it, if Tiber overflowed, if Nile watered not the Plains, if Heaven stop'd its Course, and did not pour its Rains here below; if there were Earth-quakes, Famine, or Plague; they would immediately cry out, Christians ad Leonas, Cast the Christians to the Lions, as the cause of all the Calamities that arrived in the World, and all the Evils that People suffer'd. And now the Christians being thus reputed Prophanes in their Worship, Enemies to the Government, and the undoubted occasions of every misfortune throughout the Empire; 'tis easie to conceive, in what contempt they were, and how detestable amongst the Heathens; But because none can relate it so to the life, as (d) Tertullian has done, I'll set it down in his own words, as translated by (e) Dr. Howel, in his History of the World. Is it not strange (says he) that the hatred wherewith this name is

Sp. Anno 286.

Par. 5.

Nor were these every publick ca-

(a) *Spond. An. 362.*

(b) *Id. Anno 66.*

(c) *Ap. c. 43.*

(d) *Ap. c. 3.*

(e) *P. 1. pag. 936.*

pursued,

The Introduction.

perused in such manner, blinds the minds of most Men, that when they witness the probity of a Christian, they mix in their Discourse as a reproach, that he hath embraced this Religion. One saith; Truly, He of whom you speak is an Honest Man, if he were not a Christian, and his life would be free from blame. Another; Do you know such a one, who had the reputation of a Wise and Discreet Man? He is lately turn'd Christian. (Again) These People, by an extreme blindness of hatred, speak to the advantage of the name Christian, when they strive to render it Odious. For, say they, How pleasant, and of what a good humour, was that Woman? How sociable and jovial was that Man? 'Tis pity they should be Christians. So they impute the amendment of their lives, to the Profession of Christianity. Some of them also purchase the aversion they carry against the name Christian, which we bear, with the price of what is most precious to them; rather desiring to lose the sweetness of life, tranquility of mind, and all sorts of Commodities, than to see in their Houses That which they hate. A Man, who heretofore had his mind full of Jealousie, can no longer endure the company of his Wife, what assurance forever he has of her Chastity, after once he perceives her to be turn'd Christian; and parts from her now, when her actions full of Modesty have extinguish'd all suspicions, wherewith he was heretofore mov'd. A Father, who of a long time endur'd the disobedience of his Heathenish Son, resolves to take from him the hope of succeeding him in his Inheritance, for turning Christian, when at the same time, executing his Commands without murmuring. A Master that us'd his Slave gently, when his Carriage gave him some cause of distrust, now puts him far from him, for being a Christian, when he hath most assurance of his Fidelity. 'Tis committing a Crime to correct the disorders of a Man's Life, by the motions of a Holy Conversion to the Christian Faith; and the good which is produc'd by so happy a Change, works not so powerfully in the minds of Men, as the hatred they have conceiv'd against us. Indeed this hatred is strange; and when I consider, that the Name of Christian only, makes it be so, I would willingly know, how a name can be Criminal, and how a simple word can be Accus'd? Thus was Christianity wholly Infamous amongst the Heathens, condemn'd and detested by all; and where Lies were in credit, Calumnies and Slanders confirm'd and back'd by Authority, there was no other Crime but Truth. And 'twas these Calumnies, these false Accusations (invented to cry down the Christian Religion,) oblig'd Tertullian to write his Apology, wherein he declar'd to the World, that Christianity was nothing like that, which the Heathens imagin'd it to be: That Idolatry, Superstition, Impiety Cruelty, Treachery, Conspiracies, &c. was none of their Doctrine, but Condemn'd and Detested by them; that these Crimes were only the malicious invemions of the Heathenish Priests, who finding themselves unable to withstand the force of Christianity,

The Introduction.

Christianity, had no other way to preserve themselves in *Repute*, and the People in their *Error*, than by forming an ugly, odious, and most horrid *Visor*, a damnable Scheme of Religion, then holding this forth to the World, and crying out, *This is the Religion of the Christians, these are their Principles; Behold their ignorance, their Stupidity, their Prophaneness; Behold their Insolence, their Villanies; a People unsufferable in a Commonwealth, Enemies to their Country and their Prince: And thus Representing it as Monstrous as they pleas'd, they brought an odium upon as many as own'd that name, and condemn'd them for Follies and Crimes, that were no where, but in their own Imagination.* And 'twas not only in *Tertullian's* time, that *Christianity* lay under this scandal, but also in after Ages: And therefore, as for the Vindication of the Christian Profession, he was forc'd to Apologize for his time; so did after him *St. Cyprian, A nobis*, and many other Ecclesiastical Writers; nay, and under Christian Emperors, the *Calumnies* of the *Heathens* yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and *St. Augustine* his *City of God*, in defence of the Faith and Doctrine of Christ. And now, when by the propagation of Christianity, and the laborious endeavours of her Professors, Heathenism was pretty well extinct; yet was not the Mouth of *Malice* stop'd; the same *Calumnies*, which had been invented by the *Infidels*, being taken up by evil Christians: No one going out from the Communion of the Church of Christ, but what did, by reviving old Scandals, (and the addition of fresh ones,) endeavour to make her Infamous, and blacken her with such Crimes, as could be thought most convenient for rendring her Odious to all. It being look'd upon by as many as ever went out of her, the best means to justify their Separation, and to gain to themselves the credit of Orthodox Christians; to paint her out in all the Antichristian Colours, and represent her as Hellish, as wickedness could make her. 'Tis strange how much she suffer'd in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost Saint *Augustine*, to prove their Accusations to be meer Calumnies, principally intended to raise prejudices in the minds of the People against her; that so being convinc'd by these Hellish Artifices, of her teaching unsound and prophane Doctrine, wicked Principles; and humane Inventions instead of Faith, might never think of going to her, to learn the Truth; nor even so much as suspect her to be the Church of Christ. This, Saint *Augustine* complains, was the chief cause of his continuing in the Error of the *Manichees* so long; and that he impugn'd with so much violence this Church. And therefore, after he was come to the knowledge of the Truth, he discover'd this to the World for the undeceiving others, who were caught in the same snare, making it part of his Confessions, (Confess.

The Introduction.

Page 1. 6. c. 3. p. 1. When I came to discover, says he, that I mingled joy and blushes, and was aſhamed, that I had now for ſo many years been barking and railing, not againſt the Catholick Faith, but only againſt the ſiſt-ions of my carnal conceits. For ſo temerariouſly and impious was I, that, thoſe things, which I ought firſt to have learned from them by enquiry, I firſt charg'd upon them by Accuſation; readier to impoſe Falſhoods, than to be inform'd of the Truth. — And thus I ſo blindly accuſed the Catholick Church; now ſufficiently clear'd to me that ſhe taught not the Opinion, I ſo vehemently perſecuted. And this he did, deluded and deceiv'd by the *Manichees*. And now ſince 'tis certain, that this has not been the caſe of Saint *Auguſtine* alone, but of as many almoſt, as have given ear to the *Deſerters* of this Church; nay, is at this day the caſe of infinite Numbers, who following that Great Father, when as yet in his Errors; do not enquire, how this thing is believ'd or underſtood by her, but inſultingly oppoſe all; as if ſo underſtood, as they imagine; not making any difference betwixt that which the Catholick Church teaches, and what they think ſhe teaches; and ſo believing her to be guilty of as many *Absurdities*, *Follies*, *Impieties*, &c. as the *Heathens* did of Old: 'Tis evident, there's as much need now of *Apologies*, as ever there was in *Tertullian's*, or Saint *Auguſtin's* time: Not *Apologies* to vindicate what is really her Faith and Doctrine; but rather to clear her from ſuch *Superſtitious*, *Prophaneneſs*, and *Wicked Principles*, as are maliciously or ignorantly charg'd upon her. And tho' the number of *Calumnies*, the inſincerity of *Adverſaries*, the obſtinacy of a byas'd Education render a performance in this kind, a juſt Task for a *Tertullian's*, or St. *Auguſtin's* hand; yet becauſe I find no ſuch eminent Pen engag'd in this deſign at preſent; and the ſhewing the true Religion in its own Colours, ſeems a Duty incumbent on every one that's a lover of Truth; I'll endeavour to pull off the *Viſor* from ſuffering Chriſtianity, and Apologize for the Catholick Faith; that Faith I mean, maintained by thoſe *Primitive Fathers*, with ſo much Vigour and Zeal; which being firſt planted in the Head City of the World by St. *Peter*, hath been propagated throughout the Univerſe, and derived down to us by many Chriſtian Nations, in Communion with that See, under the Protection of the Holy Ghoſt, and the charge of A Chief Paſtor, which beginning in that great Apoſtle, has continued in a Viſible Succeſſion to theſe our days. This Faith it is, for which at preſent I deſign to make an Apology, which having been in all ages violently oppos'd, does at this time moſt wrongfully ſuffer, under *Calumnies* and *faſſe Imputations*. I'll endeavour therefore to ſeparate theſe *Calumnies* and *Scandals*, from what is really the Faith and Doctrine of that Church; I'll take off the *Black* and *Dirr*, which has been thrown upon her; and ſetting her forth in her genuine complexion, let the World ſee

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The Introduction.

See how much fairer she is, than she's painted; and how much she's unlike that Monster, which is shewn for her. And because the Members of this Church are commonly known by the name of *Papists*; I think I cannot take a more sincere, open, and compendious way, in order to the completing this design, than by drawing forth a double Character of a *Papist*: The one expressing a *Papist* in those very colours as he is painted in the imagination of the *Vulgar, Foul, Black and Antichristian*; with the chief Articles of his imagined Belief, and reputed Principles of his Profession. The other representing a *Papist*, whose Faith and exercise of his Religion, is according to the Direction and Command of his Church. That so, these two being thus set together, their difference and disproportion may be clearly discerned, and a discovery made, how unlike Calumny is from Truth; and how different a *Papist* really is, from what he's said to be. The former Character is of a *Papist* Mis-represented; the other of a *Papist* Represented. The former is a *Papist* so deformed and monstrous, that it justly deserves the hatred of as many as own Christianity; 'Tis a *Papist*, that has disturb'd this Nation now above an hundred years with Fears and Jealousies; threatening it continually with Fire and Massacres, and whose whole design has been, to rob the Sovereign of his Crown, and the Subject of his Liberty and Property. 'Tis a *Papist*, that is so abominable, so malicious, so unufferable in any Civil Government, that, for my part, I detest him from my heart; I conceiv'd an hatred against him, and all his, from my Education, when as yet a Protestant; and now, being a Roman Catholic, I am not in the least reconcil'd to him, nor his Principles, but hate him yet worse. I am so far from thinking the Laws too severe against such Popish Recusants, that I could wish a far greater severity were executed against them, their Favourers, and all such as make men so sottishly Religious. And if to be a Protestant, nothing more be requisite, than to protest against such Popery, to hate and detest it; I think my self, and all Roman Catholics, as good Protestants, as any whatsoever throughout his Majesties Dominions. And I dare engage, that not only as many Roman Catholics, as under the name of *Papists* have severely smarted in this Nation, for being the Professors of such kind of Popery, but also that all Roman Catholic Nations in the World shall subscribe to the condemnation of all such Popish Principles and Doctrines, shall joyn with all good Protestants for the extinguishing it, with all that Profess or Practice it, and utter rooting it out from his Majesties three Kingdoms, and the whole Universe. The other *Papist* is one, that lives and believes according to what is prescrib'd in the Council of Trent, in Catechisms set forth by Catholics, and other Spiritual Books, for the Direction and Instruction of all in their Communion

The Introduction.

munion, whose *Faith* and *Doctrine* I have here set down, with some Grounds and Reasons of it, and will so leave it to Apologize for it self. In drawing out the Character of the *former*, I have quoted no *Authors*, but have describ'd him exactly according to the Apprehension I had of a *Papist*, fram'd by Me when I was a *Protestant*; with the addition only of some few points, which have been violently charg'd against Me by some intimate Friends of late, to shew the unreasonableness of my choice, after the quitting of that Communion. The latter is wholly copied out from the *Papist* that *I am now*; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after sixteen years conversation with Men of that Communion, in hearing their Sermons, in being present at their Catechising, in reading their Books, and discoursing with them, I have found to be their *Doctrine*. I have done both, I hope, with Sincerity and Truth, and without Passion. For as my endeavours have been, that my *Religion* should lose nothing by *Lies*, so neither do I desire it should gain by them; And did I but know of any thing in the following Papers, that has any relation to that *unchristian Artifice*, I would strike it out immediately. And do. here oblige my self, upon information, either from Friend or Adversary, to acknowledge the mistake, as it shall be made appear, and make a publick Recantation. But it is time, we should see what these *Papists* are.

A PAPIST Mis-represented and Represented.

I. Of Praying to Images.

A Papist Mis-represented, *Worships Stocks and Stones for Gods.*

He takes no notice of the Second Commandment, but setting up Pictures, and Images of Christ, the Virgin Mary, and other his Saints; He Prays to Them, and puts his Trust & Confidence in them; much like as the Heathens did in their Wooden Gods, Jupiter, Mars, Venus, &c. And for this reason, He erects stately Monuments to Them in his Churches, adorns them sumptuously, burns Candles, offers Incense, and frequently falls down prostrate before them, and with his Eyes fix'd on them, cries out, Help me Mary, assist me Anthony, remember me Ignatius.

by seeing Old Time painted with his Fore-lock, Hour-Glass and Scythe, turn their thoughts upon the swiftness of Time, and that whosoever neglects the present, is in danger of beginning then to lay hold, when there's no more to come. These Pictures or Images having this advantage, that they inform the mind by one glance, of what in reading requires a Chapter, and sometimes a Volume. There being no other difference between them, then that Reading represents leisurely, and by degrees; and a Picture, all at once. Hence he finds a convenience in saying his Prayers with some devout Pictures before him; he being no sooner distracted,

A Papist Represented, believes it damnable, to Worship Stocks & Stones for Gods, to Pray to Pictures or Images of Christ, the Virgin Mary, or any other Saints; as also, to put any Trust or Confidence in them. He keeps them by him indeed, to preserve in his mind the memory of the things Represented by them; as People are wont to preserve the memory of their deceased Friends by keeping their Picture. He is taught to use them; by casting his eye upon the Pictures or Images, and thence to raise his heart to the Prototypes, and there to imploy it in Meditation, Love, Thanksgiving, Imitation, &c. as the Object requires: As many good Christians, placing a Death-head before them; from the sight of it, take occasion to reflect often upon their last end, in order to their better preparing for it; or

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A Papist Mis-represented and Represented.

but the sight of these, re-calls his wandring thoughts to the right Object; and as certainly brings something good into his mind, as an *immodest Picture* disturbs his heart with naughtiness. And because he is sensible, that these holy *Pictures* and *Images* represent and bring to his mind *such* Objects, which in his heart he loves, honours, and venerates; he cannot, but upon that account, love, honour, and respect the *Images themselves*. As whosoever loves their *Husband, Child, or Friend*, cannot but have some love and respect for their *Pictures*; and whosoever loves and honours his *King*, will have some honour and esteem for his *Image*: Not that he venerates any *Image*, or *Picture*, for any *Virtue* or *Divinity* believ'd to be in them, or for any thing that is to be petition'd of them; but because the honour that is exhibited to *them*, is refer'd to the *Prototypes* which they represent. So that 'tis not properly the *Images* he honours, but *Christ* and his *Saints* by the *Images*: As it is not properly the *Images* or *Pictures* of Kings or Dukes we generally respect or injure; but by their *Images* or *Pictures* we respect or injure Kings or Dukes themselves. All the veneration therefore he expresses before *Images*, whether by kneeling, praying, lifting up the Eyes, burning Candles, Incense, &c. 'tis not at all done for the *Image*, but is wholly refer'd to the things represented, which he intends to honour by these actions. And how, by so doing, he breaks the *Second Commandment*, he cannot conceive; for he acknowledges only *one God*, and to him alone gives Sovereign Honour; and is so far from honouring *Images* as Gods, that for any ones satisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatsoever, into a thousand pieces, and cast them into the fire. And what respect he shews them, seems to him no more injurious to any of the *Commandments*, than 'tis for a Christian to love and honour his *Neighbour*, because he bears the *Image* of God in his *Soul*; to kiss and esteem the *Bible*, because it contains and represents to him *God's Word*; or to love a good *Preacher*, because he minds him of his *Duty*; all which respects do not at all derogate from God Almighty's Honour; but are rather Testimonies of our greater Love and Honour of him, since, for his sake, we love and esteem every thing, that has any respect or relation to him.

II. Of Worshipping Saints.

HE makes Gods of Dead Men, such as are departed hence, and now are no more able to hear, or see, or under-

HE believes there's only *one God*, and that 'tis a most damnable Idolatry to make Gods of Men, either living or dead. His Church teaches him indeed, (and he believes) That

stand his necessities, And tho' God be so good as to invite all to come unto him, and to apply themselves to their only and Infinite Mediator Jesus Christ: Yet so stupid is He, that neglecting, and, as it were, passing by both God and his only Son, and all their Mercies, he betakes himself to his Saints, and there pouring forth his Prayers, he confides in them as his Mediators and Redeemers, and expects no Blessing, but what is to come to him by their Merits, and through their hands: And thus, without scruple or remorse, robs God of his Honour.

That it is good and profitable to desire the Intercession of the Saints, reigning with Christ in Heaven; but that they are Gods, or his Redeemers, he is nowhere taught; but detests all such Doctrine. He confesses, That we are all redeem'd by the Blood of Christ alone, and that he is our only Mediator of Redemption: But as for Mediators of Intercession; (that is, such as we may desire lawfully to pray for us) he does not doubt, but 'tis acceptable to God, we should have many. Moses was such a Mediator for the Israelites; Job for his three Friends; Stephen for his Persecutors. The Romans were thus desir'd by St. Paul to be his Mediators; so were the

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Ep. ad {
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Corinthians, so the Ephesians; so almost every sick man desires the Congregation to be his Mediators; that is, to be remember'd in their Prayers. And so he desires the Blessed in Heaven to be his Mediators; that is, that they would Pray to God for him. And in this, he does not at all neglect coming to God, or rob him of his Honour; but directing all his Prayers up to him, and making him the ultimate Object of all his Petitions, he only desires sometimes the Just on Earth, sometimes those in Heaven, to joyn their Prayers to his, that so the number of Petitioners being increas'd, the Petition may find better acceptance in the sight of God. And this is not to make them Gods, but only Petitioners to God; 'tis not to make them his Redeemers, but only Intercessors to his Redeemer; he having no hopes of obtaining any thing, but of God alone, by, and through the Merits of Christ; for which he desires the Saints in Heaven, and good men on Earth, to offer up their Prayers with his; the Prayers of the Just availing much before God. But now, how the Saints in Heaven know the Prayers and Necessities of such, who address themselves to them, whether by the Ministry of Angels, or in the Vision of God, or by some particular Revelation, 'tis no part of his Faith, nor is it much his concern it should be determin'd. For his part he does not doubt, but that God, who acquainted the Prophets with the knowledge of things, that were yet to come many hun-

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dred years after; That *Isaac*, *Chief* of the King of Syria's Counsel, tho' private, resolv'd on in his Chamber, and at a distance; (2 *Kings* 6. 12.) can never want means of letting the *Saints* know the desires of those who beg their *Intercession* here on Earth: Especially since our Saviour tells, That *Abraham* heard the Petitions of *Dives*, who was yet at a greater distance, even in *Hell*; and told him likewise the manner of his living, while as yet on Earth. Nay, since 'tis generally allow'd, that even the very *Devils* hear those desperate wretches, who call on them: Why should he doubt, that *Saints* want this Priviledge, in some manner granted to sinful Men, and to wicked Spirits; who, (tho' departed this life) are not so properly *dead*, as translated from a mortal life, to an immortal one; where, enjoying God Almighty, they lose no Perfections which they enjoy'd, while on Earth, but possess all in a more eminent manner; having more *Charity*, more *Love*, and being more acceptable to God than ever; becoming like Angels: And as these offered up their Prayers for Jerusalem, and the Cities of Judah, (*Zach.* 1. 12.) so undoubtedly they likewise fall down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of the *Saints*, *Apoc.* 5. 8.

3. Of Addressing more Supplications to the Virg. Mary than to Christ.

HE believes the Virgin Mary to be much more powerful in Heaven than Christ, and that she can command him to do what she thinks good: And for This reason he honours her much more than he does her Son, or God the Father; For one Prayer he says to God, saying ten to the Holy Virgin.

HE believes it damnable to think the Virgin Mary more powerful in Heaven than Christ; Or that she can in any thing command him. He honours her indeed, as one that was chosen to be Mother of God, and blessed amongst all Women: And believes her to be most acceptable to God, in her Intercession for us: But owning her still as a Creature, and that all she has of Excellency or Bliss, is the Gift of God, proceeding from his meer Goodness. Neither does he at any time say even so much as one Prayer to her, but what is directed more principally to God; because offered up as a Thankful Memorial of Christ's Incarnation, and an acknowledgement of the Blessedness of Jesus the Fruit of her Womb. And this without imagining that there's any more dishonouring of God in his reciting the Angelical Salutation, than in the first pronouncing it by the Angel Gabriel and Elizabeth: Or that his frequent Repetition of it is any more an idle Superstition, than it was in David to repeat the same words over twenty six times in the 136 Psalm.

IV. Of paying Divine Worship to Relicks.

HE believes a kind of Divinity to remain in the Relicks of his reputed Saints, and therefore Adores their Rotten Bones, their corrupted flesh, their old Rags, with Divine Honour; Kneeling down to them, kissing them, and going in Pilgrimage to their Shrines & Sepulchres. And he is so far possess'd with a conceited Deity lying hid in those senseless Remains, that he foolishly believes they work greater Miracles, and raise more to life, than ever Christ Himself did.

with an inferior honour; as the Jews did to the Ark, to the Tables of the Law, to Moses's Rod, to the Temple, to the Priests: So we generally allow to the Bible, because it contains God's Word; to the Church, because it is God's House; to Holy Men and Priests, because they are God's Servants. And so he does to Relicks, because they appertain to God's Favourites; and, being insensible things, are yet very sensible Pledges, and lively Memorials of Christ's Servants, dead indeed to us, but alive with him in Glory. And more especially, because God himself has been pleas'd to honour them, by making them Instruments of many evident Miracles he has visibly work'd by them; as is manifest upon undeniable Record. And this he believes as easie for God Almighty now, and as much redounding to the honour of his Holy Name, as it was in the Old Law, to work such Miraculous effects by Moses's Rod, by Gideon's Trumpets, by Elias's Mantle, after he was taken up into Heaven, (2 Kings 2. 14.) Eliseus's Bones, (2 Kings 13. 21.) and infinite other such like insensible Things: And also in the New Law, by the Hem of his own Garment, (Mat. 9. 21.) by the Shadow of St. Peter, (Acts 5. 15.) by the Napkins and Handkerchiefs that had but touch'd the Body of St. Paul, casting out Devils, and curing Diseases, (Acts 19. 12.) and such like. And thus by having a Veneration and Respect for these, he honours God: And does not doubt, but

HE believes it damnable to think there's any Divinity in the Relicks of Saints, or to Adore them with Divine Honour, or to Pray to their rotten Bones, old Rags or Shrines, or that they can work any strange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious honour and respect. And this he thinks due to them, in as much as knowing himself oblig'd to respect and honour God Almighty from his heart; he looks upon himself also oblig'd to respect and honour every thing that has any particular Relation to him: But this

but that they that condemn and prophane these, do the like to God, as much as they did, who prophan'd the *Bread of Proposition*, the *Temple*, and *Vessels* that belong'd to it.

V. Of the EUCHARIST.

HE believes it lawful to commit Idolatry, and makes it his daily practice to Worship and Adore a Breatden God, giving Divine Honour to those Poor, empty Elements of Bread and Wine. Of these he asks Pardon for his sins; of these he desires Grace and Salvation; These he acknowledges to have been his Redeemer & Saviour, and hopes for no good but what is to come to him by means of these household Gods. And then for his Apology, he alledges such gross contradictions, so contrary to all sense and reason, that whosoever will be a Papist, must be no Man: Fondly believing, that what he adores, is no Bread or Wine, but Christ really present under those appearances; and thus makes as many Christs, as many Redeemers, as there are Churches, Altars or Priests. When, according to Gods Infallible Word, there is but one Christ, and He not on Earth, but at the right hand of his Father in Heaven.

examining the truth of what he has said; but rather to submit his Senses and

HE believes it unlawful to commit Idolatry; and most damnable to Worship or Adore any Breatden God, or to give Divine Honour to any Elements of Bread and Wine. He Worships only one God, who made Heaven and Earth, and his only Son Jesus Christ our Redeemer; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his words good, pronounc'd at his last Supper; really giving his Body and Blood to his Apostles; the Substance of Bread and Wine being by his powerful Words chang'd into his own Body and Blood, the Species or Accidents of the Bread and Wine remaining as before. The same he believes of the most Holy Sacrament of the Eucharist, consecrated now by Priests; That it really contains the Body of Christ, which was deliver'd for us; and his Blood, which was shed for the remission of Sins: Which being there united with the Divinity, he confesses *Whole Christ* to be present. And him he adores and acknowledges his Redeemer, and not any Bread or Wine. And for the believing of this *Mystery*, he does not at all think it meet for any Christian to appeal from Christ's Words, to his own Senses or Reason, for the examining the truth of what he has said; but rather to submit his Senses and

and Reason to Christ's Words in the obsequiousness of Faith : And that being a Son of *Abraham*, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *superiour* to all *Sense* or *Reason*, and whither *these* could never lead him. With *this Faith* it is, he believes, every *Mystery* of his Religion, the *Trinity*, *Incarnation*, &c. With *this Faith* he believes that what descended upon our *Saviour* at his Baptism in *Jordan*, was really the *Holy Ghost*, though *Senses* or *Reason* could discover it to be nothing but a *Dove* : With *this Faith* he believes, That the *Man* that *Joshua* saw standing over against him with his Sword drawn, (*Josh. 5. 13.*) and the three Men that *Abraham* entertain'd in the Plains of *Mambré*, (*Gen. 18.*) were really and substantially *no Men* ; and that notwithstanding all the information and evidence of *Sense* from their Colour, Features, Proportion, Talking, Eating, and many others, of their being *Men* ; yet, without any discredit to his *Senses*, he really believes they were no such thing, because *God's Word* has assured him of the contrary : And with *this Faith* he believes Christ's *Body and Blood* to be really present in the Blessed Sacrament, though, to all appearance, there's nothing more than Bread and Wine : Thus, not at all hearkning to his *Senses* in a matter where God speaks, he unfeignedly confesses, That he that made the World of nothing by his sole word : That cured Diseases by his Word : That raised the Dead by his Word : That expell'd Devils : That commanded the Winds and Seas : That multiplied Bread : That changed Water into Wine by his Word, and Sinners into Just Men, cannot want Power to *change* Bread and Wine into his own Body and Blood by his sole Word. And this without danger of multiplying his Body, of making as many Christs as Altars, or leaving the right hand of his *Father*. But only by giving to his Body a *supernatural* manner of *Existence* ; by which, being left without *extension* of parts, and rendred *independent* of place, it may be one and the same in many places at once, and whole in every part of the Symbols, and not obnoxious to any corporeal Contingencies. And this kind of *Existence* is no more, than what in a manner he bestows upon every *Glorified Body* : Than what his own Body had, when born without the least violation of his Mothers Virginal Integrity : When he arose from the Dead, out of the Sepulchre, without removing the Stone : When he entred amongst his Disciples, the Doors being shut. And though he cannot understand how this is done, yet he undoubtedly believes, That God is able to do more than He is able to understand.

VI. Of Merits and Good Works.

HE Believes Christ's Death & Passion to be ineffectual, and insignificant, and that he has no dependance upon the Merits of his Sufferings, or the Mercy of God for the obtaining Salvation; but that he is to be sav'd by his own Merits. And, for this reason he very zealously buisly in Fasting, in Whipping himself, in Watching, in going in Procession, in wearing Hair-shirts, and using a thousand such like Mortifications: And having done this, he thinks himself not at all beholding to God for his Salvation, and that to give him Heaven, will be no favour: It being now his due, upon the account of his own Meritorious Achievements, without any God-mercy to Christ's Passion, or his Makers Goodness.

has learn'd from the Apostle, (2 Tim. 2. 8.) where he is taught, that there is a Crown of Justice, which our Lord, a just Judge, will render at the last day, not only to Saint Paul, but also to all those, that shall have fought a good fight, and consummated their course, kept the Faith, and lov'd his coming. Knowing therefore that at the day of Judgement, he is to receive according to his Works: He endeavours by good Works to make his Vocation and Election sure. And in following this Council, he thinks he no more offends against the fulness of the Merits of Christ's, or God's Mercy, than the Apostle does in giving it.

*(1 Tim. IV. 8)

HE believes it damnable to say, that Christ's Death and Passion is ineffectual and insignificant: And that 'tis the Doctrine of Devils to believe, That he has no dependance for his Salvation upon the Merits of Christ's Sufferings, or the Mercy of God; but only upon his own Merits and good Works. 'Tis his Faith to believe, That of our selves we are not sufficient, so much as to think a good thought, that the Grace by which we are justified, is given us purely gratis upon the account of Christ's Merits; moreover, that no Man, how just soever, can Merit any thing, either in this life, or in that to come, independant on the Merits and Passion of Jesus Christ. Nevertheless, that through the Merits of Christ, the Good Works of a just Man proceeding from Grace, are so acceptable to God, that through his Goodness and Promise, they are truly Meritorious of Eternal Life. And this he

VII. Of Confession.

HE believes it part of his Religion to make Gods of Men; foolishly thinking that these have power to forgive sins. And therefore as often as he finds his Conscience oppress'd with the guilt of his Offences; he calls for one of his Priests, who are commonly more wicked than himself, and falling at his feet, he unfolds to him the whole state of his Soul; and having run over a Catalogue of his sins, he asks of him Pardon and Forgiveness. And what is most absurd of all, he is so silly stupid as to believe, That, if his Ghostly Father, after he has heard all his Villanies in his Ear, does but pronounce three or four Latin words, making the sign of a Cross with two fingers and a thumb over his head, his sins are forthwith forgiven him, although he had never any thoughts of amendment, or intention to forsake his wickedness.

Heaven whatsoever is thus loosed by them on Earth. And that, whosoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forsaking his sins, receives no benefit by the Absolution; but adds sin to sin, by a high contempt of God's Mercy, and abuse of his Sacraments.

HE believes it damnable in any Religion to make Gods of Men. However he firmly holds, that when Christ speaking to his Apostles, said, (Joh. 20. 21.) Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained: He gave to them, and their Successors, the Bishops and Priests of the Catholick Church, Authority to Absolve any truly Penitent Sinner from his sins. And God having thus given them the Ministry of Reconciliation, and made them Christ's Legates, (2 Cor. 5. 18. 19. 12.) Christ's Ministers, and the Dispensers of the Mysteries of Christ, and given them power to loose on Earth whatsoever was to be loosed in Heaven, (Matt. 18. 18.) he undoubtedly believes, that whosoever comes to them making a sincere and humble confession of his sins, with a firm purpose of amendment, and a hearty Resolution of turning from his evil ways, may from them receive Absolution, by the Authority given them from Heaven, and not doubt but God ratifies above, the sentence pronounced in that Tribunal; Loosing in

VIII. Of Indulgences.

HE believes, that his Holy Father the Pope, can give him leave to commit what sins he pleaseth; Especially, if he can make him a present of a round Sum of Money, he never need doubt of an Indulgence or Pardon for himself and his Heirs for ever, for all sorts of Crimes or Wick-edness, he, or any of his Posterity may have convenience of falling into. And having this Commis-sion in his Pocket, under the Pope's Broad-Seal, he may be confident that Christ will confirm, and stand to all that his Vicar upon Earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of Conscience, or Repentance for his sins.

Church, of binding and loosing: whereby Authority was given to erect a Court of Conscience, to assign Penalties; or release them, as circumstances should require. And this Authority he knows Saint Paul plainly own'd; (2 Cor. 2. 6.) where he decreed a Penance; sufficient (says he) to such a man, is this punishment: And, (2 Cor. 2. 10.) where he released one; For your sake (speaking of the Penance injoynd the Incestuous Corinthian,) I forgive it in the Person of Christ. And what Money there is given at any time on this account, concerns not at all the Pope's Coffers, but is by every one given as they please, either to the Poor, to the Sick, to Prisoners, &c. wherefore they judge it most Charity. And tho' he acknowledges many abuses have been committed in Granting and Gaining Indulgences, through the default of some particular Persons; yet he cannot imagine how these

HE believes it damnable to hold, that the Pope, or any other Power in Heaven or Earth, can give him leave to commit any sins whatsoever: Or, that for any Sum of Money he can obtain an Indulgence or Pardon for sins that are to be committed by him, or his Heirs, hereafter. He firmly believes that no sins can be forgiven, but by a true and hearty Repentance: But that still, there is a Power in the Church, of granting Indulgences, which concern not at all the Remission of sins either Mortal or Venial; but only of some Temporal Punishments remaining due after the Guilt is remitted. So that they are nothing else, but a Mitigation or Relaxation upon just causes, of Canonical Penances, which are, or may be injoynd by the Pastors of the Church, on Penitent sinners, according to their several degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Christ in his

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can in Justice be charg'd upon the Church, to the prejudice of her Faith and Doctrine; especially, since she has been so careful in the retrenching them: As may be seen by what was done in the Council of Trem. Dec. de Indulg. cum poreffas.

IX. Of Satisfaction.

HE believes very injuriously of Christ's Passion, being persuaded, that his Sufferings and Death were not sufficiently satisfactory for our sins; but that it is necessary for every one to make satisfaction for themselves. And for this end, after he has been at Confession, the Priest enjoins him a Penance; by the performance of which, he is to satisfy for his offences; And thus confidently relying upon his own Penitential Works, he utterly evacuates Christ's Passion; and though he professes himself a Christian, and that Christ is his Saviour; yet by his little trusting to him, he seems to think him to be no better, than what his Crucifix informs him, that is, a meer Wooden one.

self, but for the whole Church, (Coloss. 1. 24.) and this he finds every where in Scripture, viz. People admonish'd of the greatness of their sins, doing Penance in Fasting, Sack-cloth and Ashes, and by voluntary austerities, endeavouring to satisfy the Divine Justice. And these Personal Satisfaction God has sufficiently also minded him of, in the punishments of Moses, Aaron, David, and infinite others; and even in the Afflictions sent by God upon our own Age, in Plagues, Wars, Fires, Persecutions, Rebellions; and such like: Which, few are so Atheistical, but they confess, to be sent from Heaven for the just chastisements of our sins; and which we are to

HE believes it damnable, to think injuriously of Christ's Passion. Nevertheless he believes, that tho' condign Satisfaction for the Guilt of Sin, and the pain Eternal due to it, be proper only to Christ our Saviour; yet that Penitent Sinners being Redeem'd by Christ, and made his Members, may in some measure satisfy by Prayer, Fasting, Alms, &c. for the Temporal Pain, which by order of God's Justice, sometimes remains due, after the Guilt, and the Eternal Pain are remitted. So that trusting in Christ as his Redeemer, he yet does not think that by Christ's Sufferings, every Christian is discharged of his particular Sufferings; but that every one is to suffer something for himself, as Saint Paul did, who by tribulations, and in suffering in his own flesh, did accomplish those things, that wanted of the Passions of Christ; and this not only for himself, (Coloss. 1. 24.) and this he finds every where in Scripture, viz. People admonish'd of the greatness of their sins, doing Penance in Fasting, Sack-cloth and Ashes, and by voluntary austerities, endeavouring to satisfy the Divine Justice. And these Personal Satisfaction God has sufficiently also minded him of, in the punishments of Moses, Aaron, David, and infinite others; and even in the Afflictions sent by God upon our own Age, in Plagues, Wars, Fires, Persecutions, Rebellions; and such like: Which, few are so Atheistical, but they confess, to be sent from Heaven for the just chastisements of our sins; and which we are to

undergo, notwithstanding the *Infinite Satisfaction* made by Christ, and without any undervaluing it. Now being thus convinc'd of some *Temporal Punishments* being due to his sins, he accepts of all Tribulations, whether in Body, Name or Estate, from whence-soever they come, and, with others of his own chusing, offers them up to God, for the discharging this debt, still confessing, that his Offences deserve yet more. But these Penitential Works he is taught to be no otherwise *satisfactory*, than as joyn'd and apply'd to *that satisfaction* which Jesus made upon the Cross; in virtue of which *alone*, all our good Works find a grateful acceptance in God's sight.

X. Of Reading the Holy Scripture.

HE believes it part of his Duty to think meanly of the Word of God, to speak irreverently of the Scripture; to do what he is able, to lessen the repute of it, and bring it into disgrace. And for this end, he says it is obscure, full of ambiguous expressions, plain contradictions, not fit to be read by the Vulgar, nor fit to be Translated into Vulgar Languages: And without respect to Christ, or his Apostles, prophane Preaches, that no Ten Books in the World have done so much mischief to Christianity as this one: And under a vain pretence of preventing farther inconveniences, endeavours to deprive all of this Spiritual comfort, of this Divine Food, of this Heavenly Light; that so being kept in darkness, they may be also preserv'd in ignorance, and Damn'd Eternally.

HE believes it damnable in any one to think, speak, or do any thing irreverently towards the Scripture; or by any means whatsoever to bring it into dis-repute or disgrace. He holds it in the highest Veneration of all Men living, he professes it to be the *Dew of Heaven*, *Oracles of God*, *Fountain of Eternal Life*; that to prophane it, is to incur the guilt of Damnation: And that we are rather bound to lose our lives, than concur any way to its prophanation: 'Tis true, he does not think it fit, to be read generally by all, without Licence, or in the *Vulgar-Tongues*: Not for any dis-respect to it; But, I. Because he understands, that *private Interpretation* is not proper for the Scripture, 2 Pet. 1. 20. II. Because that in the Epistles of Saint Paul are certain things hard to be understood, which the unlearned and unstable deprave, (as also the rest of the Scriptures,) to their own perdition. III. Because God hath given only some to be Apostles, some Prophets, other-some Evangelists, and other-some Pastors and Doctors, Eph.

¶ 11. For these Reasons he is taught, That 'tis not convenient for the *Scripture* to be read *indifferently* to all men, but only such as have express Licence, and good testimony from their *Curates*; that they are *humble, discreet* and *devout* Persons; and such as are willing to observe directions in the perusing this *Sacred Volume*: That is, take notice of all Godly Histories, and imitable examples of Humility, Chastity, Obedience, Mercy to the Poor, &c. and all such places as are apt to provoke and stir up the hatred of Sin, fear of God's Judgements, love of Virtue, &c. and in all *Hard, Obscure* and *Disputable* Points to refer all to the Arbitrement of the Church, to the judgement of those whom God hath appointed *Pastors* and *Doctors*: Never presuming to contend; controul, teach, or talk of their *own Sense* and *Phantasie* in deep Questions of Divinity, and *high Mysteries* of Faith; but expecting the sense of these from the *Lips of the Priest, who shall keep knowledge, and from whose mouth they shall require the Law*, Mal. 2. 7. And this Caution is used, lest that the *Scripture* coming into the hands of a presuming sort of proud, curious and contentious People, be abused and perverted; who make it their business to enquire into *Dogmatical, Mytical, High* and *Hidden secrets* of God's Counsels, into *Predestination, Reprobation, Election, Pre-science*, and other such *incomprehensible Mysteries*; and upon the presumption of I know not what *Spirit*, immediately become *Teachers, Controllors* and *Judges of Doctors, Church, Scripture* and all; and acknowledging no Authority left by Christ, to which they are to submit; under pretence of *Scripture* and *Gods Word*, make way for all sorts of *Prophaneness, Irreligion* and *Atheism*. So that 'tis not for the preserving *Ignorance*, he allows a restraint upon the reading the *Scriptures*; but for the preventing a *blind ignorant Presumption*. And that it may be done to *edification*, and not to *destruction*, and without casting the *holy* to dogs, or pearls to swine.

XI. Of Apocryphal Books.

HE believes it lawful to make what Additions to *Scripture* his Party thinks good; and therefore takes no notice of the *ancient Canon* approved by the *Apostles, and Primitive Christians*; but allows equal Authority to the Books of *Toby, Judith, Ecclesiasticus, Wisdom, and the*

HE believes it damnable to add any thing to the *Scripture*. And yet allows the Books of *Toby, Judith, Ecclesiasticus, Wisdom, Machabees*, to be *Canonical*: because the Church of Christ has declar'd them such; not only in these later Ages, but even in the *Primitive times*. St. *Gregory Nazianzen*. (*Orat. de SS. Machch.*) who lived in the year 354.

Macchabees as to the other part of the Scripture; although these were always rejected by the Jews, never extant in the Hebrew Copy, and expressly condemn'd by St. Jerome, as not Canonical, and never admitted by the Church, but only of late years, in some of their Synods, which made these Innovations contrary to the sense of their Ancestors.

Also St. Ambrose, (*lib. de Jacob. & vir. beat.*) An. 370. Innocent. I. (*Ep. ad Exup.*) They were also received by the Third Council of Carthage, Anno 419. which approv'd all these Books as Canonical, Can. 47. and was subscrib'd by St. Augustine, and confirm'd in the Sixth General Synod. August. *lib. 2. Doct. Christ. cap. 8.* So that to him 'tis of little concern, whether they were ever in the Hebrew Copy; the Canon of the Church of Christ being of much more Authority with him, than the Canon of the Jews: He having no other assurance that the Books of Moses, and the four Gospels, are the true Word of God, but by the Authority and Canon of the Church. And this he has learn'd from that great Doctor St. Augustine, who declares his mind plainly in this case, saying, *That he would not believe the Gospel, except the Authority of the Catholick Church mov'd him thereto.* (*Contra Ep. Fundam. c. 4.*) Now he is well satisfied, that many doubted whether these Books were Canonical or no; and amongst others, St. Jerom; because the Church had not declar'd them so: But since the Church's Declaration, no Catholick ever doubted; no more than of other Books, viz. of the Epistle to the Hebrews, the Epistle of St. James, the second of St. Peter, the second and third of St. John, St. Jude's Epistle, and the Apocalyps: All which were for many years after the Apostles time doubted of; but afterwards declared and receiv'd as Canonical. This he finds St. Jerome expressly confessing of himself, viz. *That for some time the Book of Judith seem'd to him Apocryphal; to wit, till the Council of Nice declar'd it otherwise. Pref. in Judith.* The like he affirms of St. James's Epistle; that it was doubted of by many, for several years; *Paulatim tempore procedente meruit authorizationem: By little and little in peeces of time it gain'd Authority. De vitis illius, verb. Jacobus.* For this reason he matters not what Books have been reputed Apocryphal by some, and for some years: But only what Books are Receiv'd and Declar'd by the Church, Canonical, in what year, and at what time soever. For believing the same spirit of Truth assists her in all Ages; he looks upon himself equally oblig'd to receive her Definitions of the Year 419. as of any of the precedent years: It not being possible for Christ to fail of his Promise, or the Holy Ghost to err or misguide the Church in that year, more than in any other.

XII. Of the Vulgar Edition of the Bible.

HE makes no Conscience of abusing the Scripture, and perverting, for the maintenance of his Errours and Superstitions. And therefore, though he dares not altogether lay it by; lest he should, by so doing, lose all claim to Christianity: Yet he utterly disapproves it, as it is in its genuine Truth and Purity, and as allow'd in the Church of England; and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their hands another Volume, which in its Frontis-piece bears the Title indeed of the Word of God, with the names of the Books and Chapters; but in the context of it, is so every where full of Corruptions, Falsifications, and intolerable Abuses, that it almost every where belies its Title, and is unfit for any one, who professes himself a Christian.

heretofore by the Holy Studies of St. Hierome: And twice or thrice since, being review'd by Authority, and purg'd of such mistakes, as in length of time, had crept in by Transcribers, or Printers faults. And that this Translation is most pure and incorrupt, as to any thing concerning matter of Belief, or differences in Religion, is not only the Doctrine of his Church; but also the Sentiment of many Learned Men of the Reformation, who approve this Version, and prefer it before any other Latine one whatsoever. Beza in his Preface to the New-Testament, Anno 1559. blames Erasmus

HE believes it a damnable sin, to abuse the Scripture, or any ways to pervert it, for the maintenance of Errours or Superstitions, and thinks himself oblig'd, rather to lay down his life, than concur to, or approve of any such Falsifications or Corruptions, prejudicial to Faith or Good Manners. For this reason, being conscious, that in all Ages, there has been several Copies of this Sacred Volume, quite different from the Originals in many places, either through the mistake of the Transcribers, or malice of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the Word of God, that wear that Title; but only such as are approv'd by the Church, and recommended by her Legitimate. And such is that, he daily uses, commonly known by the name of the Vulgar Translation; which has been the principal of all other Latine Copies in all Ages, since the Primitive times; much commended by Saint Augustine; and never altered in any thing, but once

for rejecting it. *Paulus Fagius* cries out against all that disallow it, (*Cap. 4. Vers. Lat. Paraph. Chald.*) *Ludovicius de Dieu*, with admiration, confesses it to be most Faithful, (*in Not. ad Evang. Pref.*) *Causabon* prefers it before the *Greek Text* now in use; and acknowledges that it agrees with the *Antient Manuscripts*, (*in Not. ad Evang. & Act.*) *Grotius* professes to the World, that he highly esteems it, for that it contains no erroneous Opinions, and is very Learned; (*nulla dogmata insalubria cominet, & multum habet in se eruditionis, Pref. Annot. in vet. Test.*) And for this reason, he refers his *Annotations* generally to this *Translation*, as he declares himself. So that, seeing this *Version* is deliver'd to him with the approbation of his whole Church, and is commended by most Learned Adversaries; he thinks he has great reason to receive it, and that he may peruse it, without any danger that can come to him, from any *Corruptions* or *Falsifications*. And because he has not the like assurance of the *English Translation* allowed by *Protestants*, or any other made since the *Reformation*, by any of that *Persuasion*; but sees, that there has been almost as many different *Translations* made and publish'd by these, as there had been Men of different Humours, different Spirits, and different Interests; whereof none have ever approv'd the *Versions* of any of the rest; but cry'd out against, and Condemn'd them, of many *Alterations*, *Additions*, *Detractions*, and *Forge-ries*; *Bucer*, and the *Osundrians* excusing against *Luther*, *Luther* against *Munster*; *Beza* against *Castaleo*; *Castaleo* against *Beza*; *Calvin* against *Servetus*; *Illyricus* against *Calvin* and *Beza*. Our *English Ministers* against *Tindal* and his Fellows: And this, not upon the account of some over-sights, or light mistakes, or the following of different Copies; but accusing one another of being *Absurd* and *senseless*, in their *Translations* of obscuring and perverting the meaning of the *Holy Ghost*, of *Omissions* and *Additions*, of perverting the Text in eight hundred forty and eight pieces; of *corrupt* and *false Translations*; all which in express Terms, has been charg'd by great Abbettors of the *Reformation* against a *Bible* yet us'd in *England*, and ordered to be read in all Churches by Queen *Elizabeth*, and to be seen in the Abridgement of a Book deliver'd by certain *Ministers* to King *James*, pag. 11. 12. In Mr. *Burges's Apology*, Sect. 6. Mr. *Broughton's Advertisement* to the Bishops. And in Doctor *Reynold's* refusing before the King at *Hampton-Court*, to subscribe to the *Communion-Book*, because it warrant'd a *corrupt* and *false Translation of the Bible*. For these, and such other reasons, he is commanded not to read any of these *Translations*; but only that, which is recommended to him by the Church.

XIII. Of the Scripture as a Rule of Faith.

HE believes it lawful; nay, that it is his obligation to undervalue the Scripture, and take from it that Authority, which Christ gave it. For whereas Christ left this to the World, as the Rule of Faith, and as a Sacred Oracle, from whence all his Followers might be instructed in the Precepts of a good life, learn all the Mysteries of their Faith, and be resolv'd in all difficult and doubtful Points of Religion: He is taught flatly to deny all this; and to believe that the Scripture is not capable of desiding any one point of Controversie, or reconciling the different Sentiments of Men in Religion: And thus demeans himself towards the Word of God, in a manner most unbecoming a Christian.

Points of the Christian Religion, may be Interpreted several ways; and made to signifie things contrary to one another; and that while thus contrary meanings are by several Persons drawn from the same Words; the Scripture is altogether silent, without discovering, which of all those senses is that intended by the Holy Ghost, and leading to Truth, and which are Erroneous and Antichristian: He is taught to believe that the Scripture alone can be no Rule of Faith to any Private or Particular person; not that there is any thing wanting on the Scripture-side; but because no private person can be certain, whether amongst all the several meanings every Text is obnoxious to, that which he understands it in, is the Right, or no. And without this certainty of Truth, and security from Error, he knows, there's nothing capable of being a Rule.

HE believes it damnable to undervalue the Scripture, or take from it the Authority given it by Christ. He gives it all respect due to the Word of God; he owns it to be of greatest Authority upon Earth, and that it is capable of leading a Man to all Truth, whensoever it is rightly understood. But to any one that mis-understands it, and takes it in any other sense, than what was intended by the Holy Ghost; he believes it to such a one, to be no Scripture, no Word of God; that to such a one, it is no Rule of Faith, nor Judge of Controversies. And that what he thinks to be the Doctrine of Christ, and Command of Heaven, is nothing but his own Imagination and the suggestion of the Devil. And since, by the experience of so many thousand Heresies since our Saviour's time, all pretending to be grounded on Scripture, he finds that almost every Text of the Bible, and even those that concern the most Essential and Fundamental

XIV. Of the Interpretation of Scripture.

HE believes that his Church, which he calls Catholick, is above the Scripture; and prophanely, allows to her an uncontrollable authority of being Judge of the Word of God, And being fondly abus'd into a distrust of the Scriptures, and that he can be certain of nothing, even of the Fundamentals of Christianity, from what is deliver'd in them, though they speak never so plainly; he is taught to rely wholly upon this Church, and not to believe one word the Scripture says, unless his Church says it too.

in all such cases he is commanded to re-cur to the Church; and having learnt from her the sense of all such Texts; how they have been understood by the whole Community of Christians, in all Ages since the Apostles; and what has been their *Receiv'd Doctrine*, in such doubtful and difficult Points; he is oblig'd to submit to this, and never presume on his own *Private Sentiments*, however seemingly grounded on Reason and Scripture, to Believe or Preach any *New Doctrine* opposite to the *Belief of the Church*; But as he receives from her the Book, so also to receive from her the sense of the Book: With a Holy Confidence, that she that did not cheat him in delivering a False Book for the True one, will not cheat him in delivering a False and Erroneous sense for the True one; her Authority, which is sufficient in the one, being not less in the other: And his own *Private Judgement*, which was insufficient in the one, that is, in finding out the True Scripture, and discerning it from all other Books; being as incapable and in-sufficient in the other; that is, in certainly discovering the meaning of the Holy Ghost, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

HE believes, that the Church is not above the Scripture; but only allows that Order between them, as is between the Judge and the Law. And is no other than what generally every *Private Member* of the Reformation challenges to himself, as often as he pretends to decide any doubt of his own, or his Neighbours in Religion, by interpreting the Scripture. Neither is he taught at all to distrust the Scripture, or not to rely on it; but only to distrust his own private Interpretation of it, and not to rely on his own Judgement, in the Resolution of any doubt concerning Faith or Religion, though he can produce several Texts in favour of his Opinion. But

XV. Of Tradition.

HE believes the Scripture to be imperfect: And for the supplying of what he thinks Defective in it, he admits Humane Ordinations and Traditions of Men; allowing equal Authority to these, as to the Scriptures themselves; thinking himself as much oblig'd to submit to these, and believe them with Divine Faith, as he does, whatsoever is written in the Bible, and confessedly spoken by the Author of all Truth, God himself. Neither will he admit of any one to be a Member of his Communion, although he undoubtedly believes every Word that's written in the Scripture; unless he also assents to these Traditions, and gives as great credit to them, as to the Word of God, although in That there is not the least footsteps of them to be found.

fast, and hold the Traditions he has learn'd, whether by Word, or by Epistle, 2 Thess. 2. 15. And to look upon any one as Anathema, That shall preach otherwise than he has (thus) receiv'd, Gal. 1. 9. So that as he undoubtedly holds the Scripture to be the Word of God, penn'd by Prophets and Apostles, and inspir'd by the Holy Ghost, because in all Ages, from Moses to Christ, and from Christ to this time, it has been so Taught, Preach'd, Believ'd and Deliver'd successively by the Faithful; and never scruples the least of the truth of it; nor sticks to assent to it, with a stedfast and Divine Faith; altho' they are not, nor have not at any time been able to prove what they have thus taught, and deliver'd with one Text of Scripture. In

the like manner, he is ready to receive and believe, all that this *same Congregation* has, together with the *Bible*, in all Ages successively, without interruption, Taught, Preach'd, Believ'd and Deliver'd as the *Doctrine of Christ* and his *Apostles*; and assent to it with *Divine Faith*; just as he does to the *Bible*; and esteems any one *Anathema*, that shall Preach otherwise than he has thus receiv'd. And although some may seriously endeavour to convince him, that several Points of Faith, and other Religious Practices, which he has thus receiv'd and believes, are not the Doctrine of Christ, nor Apostolical Institutions, but rather Inventions of Men, and Lessons of Antichrist, and should produce several Texts of Scripture for the proving it: He is not any thing surpriz'd at it: As well knowing, that he that follows not this Rule, of Believing all to be of Christ, that has been universally taught and believ'd as such, by the Church of Christ; and of understanding the Scripture in the same sense, in which it has in all Ages been understood by the same Church; may very easily frame as many Creeds as he pleases, and make Christ and his Apostles speak what shall be most agreeable to his Humour, and suit best with his Interest, and find plain proofs for all: And make no more difficulty in producing Scripture against Christ's Doctrine, than the Jews and the Devil did against Christ's Person, who never wanted their *Scriptum est*; (*It is written*;) when 'twas necessary to carry on their designs. And if there were any thing in these sort of Arguments, to make him doubt of the truth of any Point of Doctrine, thus receiv'd; he thinks it might make him call in question the Truth of the Scripture, and the Bible it self, as soon as any thing else. They all standing upon the same foundation of the Church's Tradition, which, if it fail in one, leaves no security in any.

XVI. Of Councils.

HE believes that the Faith of his Church may receive new Additions every day: And that he is not only oblig'd to believe what Christ taught, and his Apostles; but also every Definition or Decree, of any General Council assembled by the Command of the Pope. So that as often as any thing is issued out by the Au-

HE believes that the Faith of his Church can receive no Additions; and that he is oblig'd to believe nothing, besides that which Christ taught, and his Apostles; and if any thing contrary to this should be defin'd and commanded to be believ'd, even by Ten thousand Councils, he believes it damnable in any one to receive it, and by such Decrees, to make Additions to his Creed. However, he maintains the Necessity and

shortly of any of these Church-Parliaments, and order'd to be believ'd; he thinks himself under pain of Damnation, immediately bound to receive it; and having added it to his Creed, to assent to it with as Firm, Steadfast and Divine a Faith, as if it had been Commanded by Christ himself, and Decreed in the Consistory of Heaven. And by this means he never comes to understand his Religion, or know what he is to Believe; but by the continual Alterations; Additions, Diminutions, Interpretations of these Councils he is preserv'd in a necessary Confusion; and tho' he changes often, yet he fondly thinks himself always the same.

and Right of General Councils lawfully Assembled; whose business it is, not to coin new Articles of Faith, or devise Fresh Tenets; but only, as often as any Point of Receiv'd Doctrine is impugn'd or call'd in question; to debate the matter; and examine, what has been the Belief of all Nations (who are there present in their Prelates) in that Point. And this being agreed on, to publish and make known to the World, which is the Catholick Doctrine, left by Christ and his Apostles; and which the new-broach'd Error. And by this means to prevent the loss of infinite number of Souls, which might otherwise be deluded, and carried away after new inventions; not being capable by their own knowledge and abilities, to distinguish betwixt Truth and Falshood, and discover the subtilties of every crafty Deceiver. And in this case he be-

lieves that he is oblig'd to submit, and receive the Decrees of such a Council; the Pastors and Prelates there present, being by Christ and his Apostles appointed, for the decilion of such Controversies. They having the care of that flock committed to them, over which the Holy Ghost has made them Overseers; to feed the Church of God, Acts 20. 28. and to watch against those Men, who should arise from among themselves, speaking perverse things to draw Disciples after them. Ib. vers. 30. And he having receiv'd Command, as likewise the whole Flock of Christ, to obey their Prelates, and to be subject to them, who watch, and are to render an account for their Souls, Heb. 13. 17. with an assurance, That, He that heareth them, heareth Christ; and he that despiseth them, despiseth Christ, Luk. 10. 16. And withal being taught, that as this way of the Ancients of the Church, and Prelates meeting, in case of any danger threatening their Flock, or any new Doctrine arising; was the means instituted by Christ, and practis'd by the Apostles, in the first planting of the Church, for the preventing Schismi, and preserving Unity among the Faithful, and that they should speak and think the same thing, and be perfectly joyn'd together in the same mind, and same judgment.

judgement, 1 Cor. 11. 0. So it ought to be the means in all succeeding Ages, for the preventing *Divisions*, and conserving *Unity* among the *Faithful*. And that therefore, as that Controversie concerning the necessity of *Circumcision*, (*Act. 15.*) arising in the *Apostles* time, was not decided by any private Person, nor even by *Paul* and *Barnabas*, who nevertheless, had received the *Holy Ghost*; and one would have thought, might have pretended to the *Spirit*, and a *Heavenly Light*; but by a *General Meeting* of the *Apostles* and *Elders* of the Church at *Jerusalem*, who were consulted by *Paul* and *Barnabas* about this *Question*. So all other *Disputes* and *Difficulties* of Religion arising in succeeding Ages, ought to be refer'd to the *Successors* of the *Apostles* (whose Charge, Dignity and Office is to continue to the end of the World, tho' they are dead in Person) who are to consider of the matter, (*Acts 15. 6.*) as the *Apostles* did; while all the *Multitude* keeps silence, ver. 12. without any one presuming on any *Learning*, *Gift*, *Virtue*, *Prayers* or *Inspiration*, to intermeddle in the *Dispute*, or put an end to the *Question*: This being none of their business or obligation, but only with all *Patience* and *Humility* to expect the *Determination* of their *Prelates* and *Elders*, and receive it with the same expressions, as those *Good Christians* did heretofore, who rejoiced for the consolation, (*Act. 15. 31.*) And unless this that the *Apostles* did, and their *Obsequious Flock*, be taken as a *Pattern* in all Ages, for the ending such-like difficulties; he believes 'tis impossible that *Believers* should stand fast in one *Spirit*, with one *Mind*, (*Phil. 1. 27.*) and be not carried away with divers and strange *Doctrines* (*Heb. 13. 9.*)

XVII. Of Infalibility in the Church.

HE believes that the *Pastors* and *Prelates* of his Church are *Infalible*, and that like so many *Divine Oracles*, or petty *Familiar Deities*, they are exempt from *Errour*, and cannot deceive. But this, especially when they are met together in a *General Council*, It being a main part of his Faith, That then they are secure from all mistakes; and that it is as impossible for

HE believes that the *Pastors* and *Prelates* of his Church are *Fallible*; that there is none of them, but may fall into *Errours*, *Heresie* and *Schism*, and consequently are subject to mistakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impossible; knowing it to be built on better promises; such as secure her from all *Errour*, and danger of *Prevarication*. Her *Foundation* being laid by *Christ*, against which the *Gates of Hell* shall

them to decline either to the right hand or to the left, in any of their Definitions and Decrees, as it is for God to leave Heaven, and become the Author of lies. Thus fondly believing these to be assisted with a necessary Infallibility, like Gods, whom their Ignorance, ill Example, and Debauch'd Lives, to a true Considerer, scarce speak to be Men. As if God Almighty did so blindly throw his Benefits and Graces amongst his Creatures, that none should have a more powerful assistance of God's Truth and Infallible Spirit, than those in whom there was least of God to be found.

Assured by these Promises, that the Church of Christ shall be taught all Truth by the special assistance of the Holy Ghost, to the end of the World; he has Faith to believe, that Christ will make his Words good; and that his Church shall never fail, nor be corrupted with *Anichristian* Doctrine, nor be the Mistress of Errors; but shall be taught all Truth, and shall teach all Truth to the consummation of things; and that whosoever hears her, hears Christ: And whosoever despiseth her, despises Christ; and ought to be esteemed as an *Heathen* or a *Publican*, (Matt. 18. 17.) The like assistance of the Holy Ghost, he believes to be in all General Councils, which is the Church-representative: (as the Parliament is the Representative of the Nation,) by which they are especially protected from all Error, in all Definitions and Declarations in matters of Faith. So that what the Apostles pronounc'd concerning the Result of their Council; (*Act.* 15. 28.) *It hath seemed good to the Holy Ghost, and to Us*; He does not doubt, may be prefix'd, to all the Determinations in Point of Faith, resolv'd on, by any General Council Lawfully Assembled since that time, or to be held to the Worlds end. The Assistance being to extend as far as the Promise. And tho' 'tis possible that several of the Prelates and Pastors in such an Assembly, (as also many others in Communion with the Church of Christ) should

not prevail, (Matt. 16. 18.) The Power that protects her, being Christ himself; Behold I am with you all days, (Matt. 28. 20.) The Spirit that Guides and Teaches her, being the comforter of the Holy Ghost; who shall teach her all things, and suggest to her all things that Christ has said to her, (*Job.* 14. 26.) The time that she is to be thus protected, taught, and assisted, being not only while the Apostles liv'd, or for the first three, four or five hundred years next after; but for ever, to the end of the World, Behold I am with you all days, (Matt. 28. 20.) He will give you another Paraclete, that he may abide with you for ever. (*Job.* 14. 16.) And the thing, that she is to be thus taught to the end of the World, being all truth: He shall teach you all truth, (*Job.* 16. 13.) Now being as-

at other times, either through *Pride or Ignorance*, prevaricate, make Innovations in Faith, teach Erroneous Doctrines, and endeavour to draw numbers after them; yet he is taught, that this does not at all argue a *Fallibility* in the Church; nor prejudice her *Faith*, but only the *Persons*, that thus unhappily fall into these Errors, and cut themselves off from being Members of the Mystical Body of Christ upon Earth: Whilst the *Belief* of the Church remains pure and untainted; and experiences the Truth of what *St. Paul* foretold, That *Grievous Wolves shall enter in among you, not sparing the Flock: Also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them, (Act. 20. v. 29. 30.)* which, as it prov'd true even in the *Apostles* time by the fall of *Nicholas* and his followers, as also of several others: So it has been verified in all Ages since, by turbulent and presuming Spirits, broaching new Doctrines, and making *Separations and Schisms*: But this without casting any more aspersions on the Church or Congregation of the *Faithful*, than the fall of *Judas* did on the *Apostles*; or the Rebellion of *Lucifer* on the Hierarchy of *Angels*; which was no more than that such wicked and presuming Spirits, went out from amongst them, and were expell'd their Communion, as unworthy. Neither does it reflect at all on the Churches *Authority*, or make the truth of her Doctrine questionable to him; that many of her Eminent Members, *Doctors, Prelates and Leading Men*, have been, or are great enormous Sinners, infamous for their *Pride, covetousness, or other Vices*, whatsoever: The *Promises* of God's continual and un-interrupted assistance to his Church, being not to be frustrated by the wickedness of such particular Men, tho' in great Dignities. These *Promises* being made surer to her, than ever the *Jewish Church*: Which nevertheless stood firm in her *Authority*, and the *Delivery of Truth*, notwithstanding the frequent *Idolatry* of the People, *Nadab and Abihu's* (Consecrated Priests) offering *strange Fire*: *Corah, Dathan and Abiram's* making a great *Schism*, and the sins of *Moses and Aaron*, and other High-Priests in all her succeeding Ages. Nay, tho' all things touching Religion and Virtue, were in a manner run to decay, in our Saviour's time, both in Priests and People; yet did he maintain the *Authority* of the *Jewish Church*; and commanded all to be Obedient, and submit to those who had the superiority; without calling in question their Authority, or doubting of the reasonableness of their Commands. The *Scribes and Pharisees*, (says he, *Matt. 23. 2.*) *sit in Moses's Chair: All therefore, whatsoever they bid you observe, that observe and do: But do ye not after their works.* If therefore God's special assistance, was never wanting to the Church of the *Jews*, so as to let it fall in the Truth of its Doctrine, or its Authority; notwithstanding the *Pride, Covetousness, Cruelty, Impiety, Idolatry*, of many of her *Levites, Elders, Priests* and

High-

High-Priests. Why should not he believe the same of the Church of Christ, which, (as St. Paul says) *is built on better promises*: and that it remains entire in the *Truth* of her *Doctrine*, and her *Authority*, notwithstanding the viciousness of many of her *Governours*. Especially, since he's in a manner confident, that there has been nothing so infamous acted by any *Priests*, *Prelates*, *Popes* or others, since Christ's time, but what may be follow'd; Nay, was out-done by the *Priests* of the *Jews*.

XVIII. Of the POPE.

HE believes the Pope to be his great God, and to be far above all the Angels. That Christ is no longer Head of the Church, but that this Holy Father hath taken his place; and that whatsoever he Orders, Decrees or Commands, is to be received by his Flock, with the same respect, submission and awe, as if Christ had spoken it by his own mouth. For that his Holiness (having once receiv'd the Triple-Crown on his Head,) is now no more to be look'd upon as Man, but as Christ's Vicar, whose Office it is to Constitute and Ordain such things as Christ forgot, when he was upon Earth, not thoroughly considering, what would be the Exigencies of his Flock in future Ages. And for this intent, he is assist'd with a certain Mysterious Infallibility, such as hides it self, when he is upon his own Private Concerns, exposes him to all the Designs, Cheats,

HE believes the Pope to be none of his God, neither Great nor Little; That he is not above the Angels, but only a Man. He believes that Christ, as he is supreme Master, Governour and Lord of all created things, so also of his Church, of which he acknowledges him to be the Founder and Head. But as notwithstanding this Lordship and Headship of Christ over all things, every Father of a Family owns himself to be Master of it under Christ; every petty Commander of a Ship, styles himself Master of it under God; and every Prince, King, and Emperour is confess'd supreme Lord and Governour of his Dominions under God: So also, he believes, that there is a Pastor, Governour and Head of Christ's Church under Christ, to wit, the Pope or Bishop of Rome, who is the Successor of St. Peter, to whom Christ committed the care of his Flock; and who hath been follow'd now by a visible Succession of above 250 Bishops, acknowledg'd as such in all Ages, by the Christian World. And now believing, the Pope to enjoy this Dignity, he looks upon himself oblig'd to shew him

Malice, and Machinations of his Enemies, and lets him be as easily over-seen, as imprudent, as silly as his Neighbours. But when he comes into his Chair, to hear any Publick. Business, then it begins to appear, and protects him from all Mistakes and Errors; and he becomes immediately full of the Holy Ghost, though he had the Devil and all of Wickedness in him just before.

that Respect, Submission and Obedience, which is due to his place; a thing which no body can in reason or conscience deny to any one in Rule, or that has any Superiority. Neither does he doubt but God assists those who have this charge, with a particular helping Grace, such as has a special respect to the Office and Function, more than to the Person. Such was given to all the Prophets, when they were sent to preach: Such to Moses, when he was made God to Pharaoh, Exod. 7. 1. Such to the seventy Elders, when God taking of the Spirit of Moses, gave it unto them, and constituted them Judges. Such to Caiaphas, who to council, prophesied of the Death of Christ, which St. John ascrib'd not to his Person, but to his Office of High-Priest, Job 11: 51. And this spake he not of himself, but being High-Priest that year, he prophesied, that Jesus should die for that Nation. By privilege of his Office, uttering a Truth, which he himself never meant. With such like helping Grace, he doubts not, but God generally assists the Pastors of the New-Law, and more especially the High-Priest; for the Good of the whole Flock. And therefore, tho' he were as wicked as Caiaphas, yet he is ready to tender him all respect due to his Function, and obey him in every thing concerning the Exercise of his charge, not for any consideration of his Person, but meerly for the Office he bears: It being the Duty of a good Son to Obey his Father, and of a Loyal Subject his King, and never to question their Authority, or dis-respect them in their Office, tho' for some particular Vices, they may have little respect for their persons. In this manner is he ready to behave himself towards his chief Pastor, with all Reverence and Submission, never scrupling to receive his Decrees, and Definitions, such as are issued forth by his Authority, with all their due circumstances, and according to the Law, in the concern of the whole Flock. And this, whether he has the assistance of a Divine Infallibility, or no: Which, tho' some allow him, without being in a General Council, yet he is satisfied, 'tis only their Opinion, and not their Faith, there being no Obligation from the Church, of assenting to any such Doctrine. And therefore, as in any civil Government, the Sentence of the Supreme Judge of Highest Tribunal, is to be Obey'd, tho' there be no assurance of Infallibility, or Divine Protection from Error or Mistake: So is he taught, should be done to the Orders of the Supreme Pastors, whether he be Infallible or no.

XIX. Of Dispensations.

HE believes, that the Pope has Authority to dispense with the Laws of God; and absolve any one from the obligation of keeping the Commandments. So that, if he has but his Holy Fathers leave, he may confidently Dissemble, Lie, and Forswear himself in all whatsoever he pleases, and never be in danger of being call'd to an account at the last day; especially if his Lying and Forswearing was for the common good of the Church: there being then a sure Reward prepar'd for him in Heaven, as a recompence of his good Intentions and Heroick Achievements. And if at any time he should chance to be catch'd in the management of any of these Publick and Church-concerns, and being obnoxious to Penal Laws, should have Sentence of Death pass'd on him; he has liberty at his last hour on the Scaffold or Ladder, to make a Publick Detestation of all such Crimes, to make Protestations of his Innocence; to call God to witness, that he dies unjustly; and that as he is immediately to appear before the Supreme Judge, he knows no more of any such designs, and

HE believes, That the Pope has no Authority to dispense with the Law of God; and that there's no Power upon Earth can absolve any one from the Obligation of keeping the Commandments; or give leave to Lie or Forswear; or make, that the breaking of any the least Divine Precept, shall not be accountable for at the day of Judgement. He is taught by his Church in all Books of Direction, in all Catechisms, in all Sermons, that every Lie is a Sin; that to call God to witness to an Untruth damnable; that it ought not be done to save the whole World; that whosoever does it, either for his own Personal account, or for the Interest of Church or Pope, or whatsoever else, must of necessity answer for it at the last day, and expect his portion with the Devil and his Angels, if un-repent'd: And that no one can give leave for Lying, Perjury, or committing any Sin; or even pretend to it, unless it be the Devil himself, or some devilish Ministers of his, such as he detests in his heart, and utterly abominates. And in consequence to this he believes, That whosoever at the hour of his death denies any Crime, of which he is guilty, and protests himself to be innocent, when he is not so; can have no hope of Mercy: but departing out of this World, an enemy to God, and the Truth, shall infallibly be receiv'd as such in the next; and dying with a Lie in his mouth, can

is as clear from the guilt of them as the Child unborn. And this, tho' the Evidence against him be as clear as noon-day, tho' the Jury be never so Impartial, and the Judge never so Conscientious. For that he having taken the Sacrament and Oath of Secrecie, and receiv'd Absolution, or a Dispensation from the Pope, may then Lie, Swear, Forswear, and Protest all that he pleases without scruple, with a good Conscience, Christian-like, Holily and Canonically.

he never saw the Practice of them in any of his Communion; it having been their Custom, ever since Oaths were first devis'd against them, rather to suffer the loss of their Goods, Banishments, Imprisonments, Torments, and Death it self, than Forswear themselves, or protest the least Untruth. And 'tis not out of the memory of Man, that several might have saved their Estates, and Lives too, would they have subscrib'd to, and own'd but one Lie, and yet refus'd it; chusing rather to die Infamously, than prejudice their Conscience with an Untruth. So that it seems a great Mystery to him; that those of his Profession, should have Leave and Dispensations to Lie and Forswear themselves at pleasure, and yet that they should need nothing else but Lying and Perjury, for the quiet enjoyment of their Estates, for the saving their Lives, for the obtaining Places of highest Command, and greatest Dignity; such as would be extraordinarily advantageous for their Cause, and the interest of their Church. And yet that they should generally chuse rather to forego all these so considerable Conveniences, than once Lie or Forswear themselves. And is it not another great Mystery, that these Dispensations for Lying and Sweaging should be according to the Receiv'd Doctrine of his Church; and yet that he, or any of his Communion, were never instructed nor inform'd of any such Diabolical Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from some Zealous Adversaries, such as relate either merely upon Trust, or else such as have receiv'd a Dispensation of Lying from the Devil, that they might charge the like Doctrine on the Church of Rome, and the Pope.

expect no reward, but from the Father of Lies. And this, whatsoever his Crime was, whether incur'd by an undertaking for Mother-Church, or no; and whatsoever his Pretences for the denial of the Truth were, whether Absolutions, Dispensations, the Sacrament, or Oath of Secrecie, or whatsoever else: nothing of these being capable of excusing him in Lies or Perjury, or making them to be Innocent, and not displeasing to God. Nor indeed did he ever hear of these so much talk'd on, Dispensations and Absolutions, from any Priests of his Church, either in Sermons or Confessions; he never read of them in his Books & Catechisms;

XX. Of the Deposing Power.

HE believes, that the Pope has Authority to dispence with his Allegiance to his Prince; and that he needs no longer be a Loyal Subject, and maintain the Rights, Priviledges and Authority of his King, than the Pope will give him leave. And that if this Mighty Father think fit to thunder out an Excommunication against him, then he shall be deem'd the best Subject, and Most Christian, that can first shed his Prince's Blood, and make him a Sacrifice to Rome: and he's but ill rewarded for his pains, who, after so Glorious an Achievement, has not his Name plac'd in the Kalendar, and be Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have Popish Subjects, he holding his Life amongst them, only at the Pope's pleasure.

least Inspected of their Religion; or of denying any Article of their Faith. Those other Authors therefore Publish their own Opinions in their Books, and those Popes act'd according to what they judg'd lawful; and all this amounts to no more, than that this Doctrine has been, or is an Opinion amongst some of his Church; but to raise it to an Article of Faith upon these grounds, is impossible. Let his Church therefore answer for no more, than what she delivers for Faith; let Prelates answer for their Actions, and Authors for their own Opinions; otherwise more Churches must be charg'd with Deposing and King-killing Doctrine, besides that of Rome;

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TIS no part of his Faith to believe, that the Pope has Authority to dispence with his Allegiance to his Sovereign, or that he can Depose Princes upon any account whatsoever; giving leave to their Subjects to take up Arms against them, and endeavour their ruin. He knows that Deposing and King-killing Power has been maintain'd by some Canonists, and Divines of his Church, and that it is in their Opinion lawful, and annex'd to the Papal Chair. He knows likewise that some Popes have endeavor'd to act according to this Power. But that this Doctrine, appertains to the Faith of his Church, and is to be believ'd by all of that Communion, is a malicious Calumny, a down-right Falsity. And for the truth of this, it seems to him a sufficient Argument, that for the few Authors that are Abettors of this Doctrine, there are of his Communion three times the number, that publicly disown all such Authority; besides several Universities, and whole Bodies that have solemnly condemn'd it; without being in the

The University of Oxford having found other Authors of *Pernicious Books, and Damnable Doctrines, destructive to the Sacred Persons of Princes, their State and Government*, besides *Jesuits*, as may be seen in their Decree, publish'd in the *London Gazette*, July 26. 1683. In which they condemn'd twenty seven *false, impious, seditious Propositions, fitted to stir up Tumults, overthrow States, and Kingdoms, to lead to Rebellion, Murder of Princes, and Atheism* it self. Of which number only three or four were ascrib'd to the *Jesuits*: the rest having men of another Communion for their *Fathers*. And this Doctrine was not first condemn'd by Oxford; What they did here in the Year 1683. having been solemnly done in *Paris* in 1626. Where the whole Colledge of *Sorbon*, gave Sentence against this Proposition of *Sanctarellus*; (viz.) *That the Pope, for Heresie and Schism, might depose Princes, and exempt the Subjects from their Obedience*; the like was done by the Universities of *Caen, Rheims, Poitiers, Valence, Bourdeaux, Bourges*, and the Condemnation subscrib'd by the *Jesuits*. And *Marian's* Book was committed publickly to the flames, by a *Provincial Council* of his own Order, for the discouraging the Point of *King-killing* Doctrine *problematically*. Why therefore should this *disloyal* Doctrine be laid to his Church, when-as it has been writ against by several hundred single Authors in her Communion, and disown'd, and solemnly condemn'd by so many famous Universities? And why should the Actions of some few *Popes*, with the *Private Opinions* of some *Speculative Doctors*, be so often and vehemently urg'd for the just charging this Doctrine upon the Faith of the Church of Rome; which, to a Serious, Impartial Considerer, are only meer Fallacies, capable of Libelling all Societies in the World, of overthrowing all States and Kingdoms, and only fit Arguments for Knaves to cheat Fools withal. There Being no Government in the World which might not be easily prov'd *Tyrannical*; No Religion, Perswasion, or Society, which might not plausibly be indicted of *Atheism*; If the Actions, Pretences, Claims, and Endeavour of some few of their *Governours, and Leading Men*; the Opinions, Writings, Phantries of some Authors, be allow'd as *sufficient Evidence*, for the bringing in the Verdict of *Guilty* upon the whole. When *Malice* therefore and *Envy* have done their worst in this point, to render the *Papists* bloody and barbarous to the World; yet 'tis certain, after all, that *Popish Princes* sit as safe in their Thrones, enjoy as much Peace and Security, as any other Princes whatsoever; And that the *Papists* in *England* can give as good proofs of their Loyalty, as the best of those that clamour so loud against them. They can bid defiance to their Adversaries, to shew any one Person of Honour and Estate amongst them, or even four of any condition whatsoever, that bore Arms against *Charles* the First, during the whole time of his Troubles. They can make good, that there was scarce
any

any amongst them, that did not assist his Majesty either with Person or Purse, or both. And they can say, that *Charles* the First was murder'd in cold blood by his *Protestant* Subjects, after many hundred *Papists* had lost their Lives for the preventing that Butchery, and that *Charles* the Second, being pursued by the same Subjects for his Life, sav'd it amongst the *Papists*.

XXI. Of Communion in one kind.

HE believes, that he is no longer oblig'd to obey Christ's Commands, than his Church will give him leave. And that therefore, tho' Christ instituted the Sacrament under both kinds, and commanded it to be receiv'd so by all; yet he thinks it is not necessary, for any to do so now, but Priests; because his Church, forsooth, hath forbidden the Cup to the Laity; And put a stop to the Precept of Christ, who said, Drink ye all of this, (Mat. 26.) In submission to which Church-Prohibition, all the poor people of his Communion contentedly rest, while they see themselves defrauded of great part of that benefit, which Christ left them, as his Last Will and Testament: for the comfort of their poor Souls, and the Remedy of their Infirmities.

HE believes, that he is oblig'd to obey all the commands of Christ: and that neither his Church, nor any other Power upon Earth can limit, alter, or annul any precept of Divine Institution, contrary to the intention of the Law-giver. Neither is the Denial of the Cup to the Laity, a practise any ways opposite to this his Belief: He being taught, that tho' Christ instituted the blessed Sacrament under both kinds, and so deliver'd it to his Apostles, who only were then present, and whom he had made Priests just before; yet he gave no command, that it should be so receiv'd by all the faithful: But left this indifferent, as is evident from his own words, where he attributes the obtaining life everlasting (the end of the Institution) sometimes to the receiving under both kinds, sometimes under one: as when he says, If any Man eat of this Bread, he shall live for ever. He that eats Me, even he shall live by me. He that eats of this bread shall live for ever, (John 6. v. 51, 57, 58.)

And a curious Reader may find as many Texts for thus Receiving under one kind, as for the other. And St. Augustine was so far of this Opinion, that he says, that Christ himself admistred the Sacrament to some of his Disciples, under one kind only, viz. to those two going to *Emaus*, (Luk,

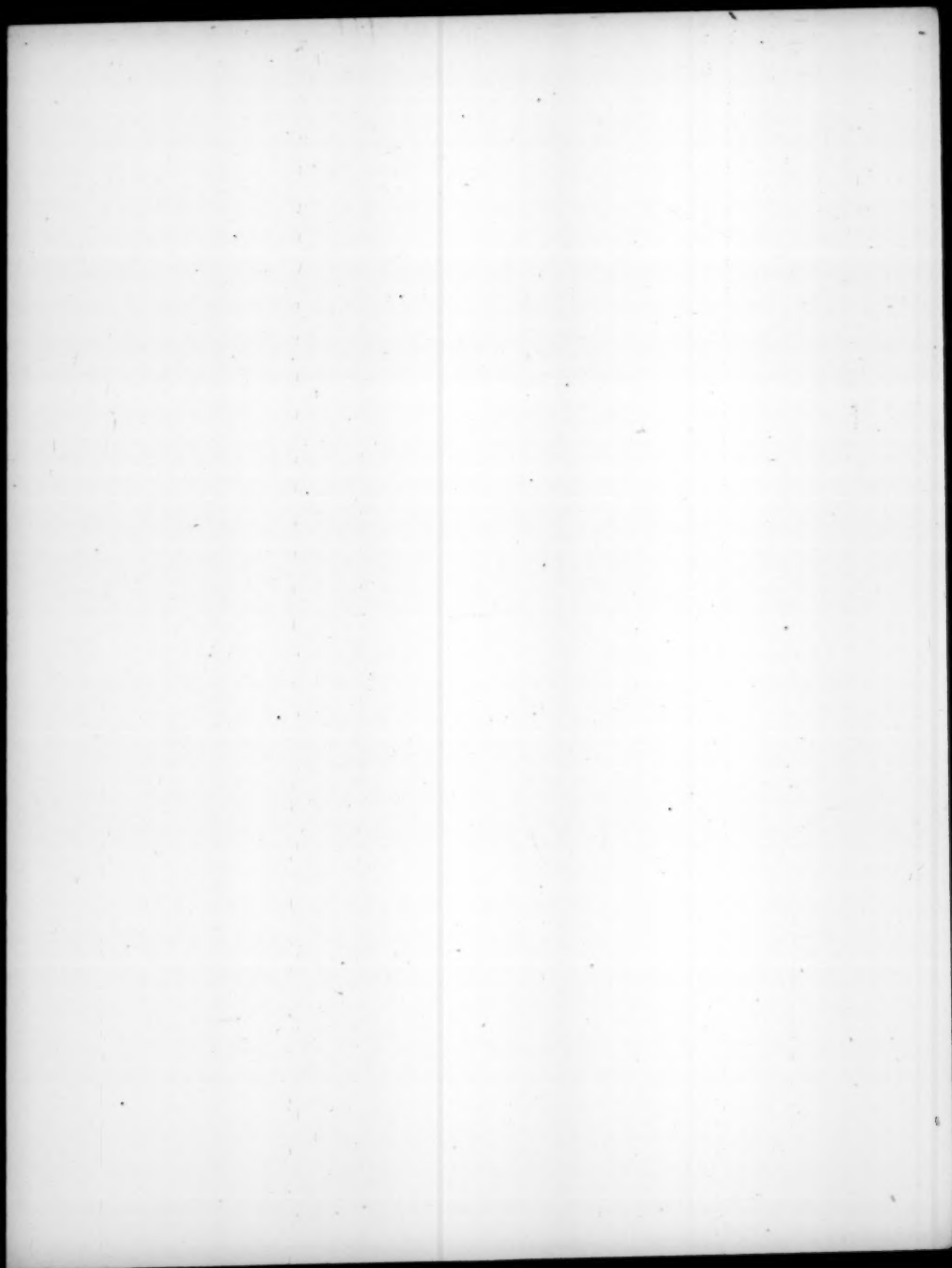
(*Luk. c. last, 30.*) And that the Apostles afterwards did often practise the like, when they assembled, to *break bread*, (*Acts 2, &c.*) Which places *He* and other *Fathers* explicate of the *Sacrament*, (*Aug. l. 49. de Cons. Evang.*) And that this was the Custom of the *Primitive Christians*, to give it under *one kind*, to *Children*, to the *Sick*, and that men on a *Journey* us'd so to carry it with them, is attested by all antient Writers, and modern Historians, Nay, he finds, that this was the practice of the *Church*, to Communicate under *one kind only*, or else under *both*, as every one thought good, especially in all *Private Communion*s, for the first four hundred years after Christ: and that the first Precept of *Receiving wither both kinds*, was given to the Faithful by *Pope Leo I.* in the year 443. and Confirm'd by *Pope Gelasius* in 490. not for the correcting any *Abuse*, that had crept into the *Church*, but for the discovering the *Manichees*, (who being of opinion, that Christ had no true Blood, and that *Wine* was the *Gall* of the Devil,) us'd to lurk among the *Christians*, and receiving under the form of *Bread only*, as the rest did, remain'd undistinguish'd, till by this Obligation of all Receiving the *Cup*, (which they judg'd unlawful and abominable) they were all detected. And, now, if a thing (till that time *Indifferent*,) was for these Motives determin'd by an *Ecclesiastical Precept*, and so observ'd for many hundred years, without scruple or questioning the *Authority*; why should he doubt to submit to the same *Authority*; when (upon different Motives and Circumstances,) they Issue forth another Precept. Few doubt of this, in the matter of *Eating strangled Meats and Blood*; which, tho' forbid by the Apostles, (*Acts 15.*) and so unlawful, is now by another Order, and upon other circumstances, become a thing *Indifferent*, and like other things. And why then should he scruple in this, especially since there's no *Injury* done, nor he defrauded of any thing. For believing the *Real Presence* of Christ in the *Sacrament*, he consequently believes *whole* and living *Jesus* to be *entirely* contain'd under *either Species*: And that (receiving under *one kind*,) he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body or Blood* of Christ.

XXII. Of the MASS.

HE believes, an insufficiency in the Sacrifice made by Christ upon the Cross: And that his Death will little avail us in order to our Redemption, unless we, by daily Sacrificing him to

HE believes that the Sacrifice made by Christ upon the Cross was altogether sufficient: That by It he Sav'd and Redeem'd us, paying the Debt of sin, and satisfying the Infinite Justice of his Father: That by It he procur'd means for our Salvation,





his Father, perfect what he began. And therefore little taking notice of St. Paul's words to the Hebrews, (Chap. 10. 14.) where he says, that Christ our High-Priest by one Oblation hath perfected for ever, them that are sanctified: He thinks he shall never be sanctified, but by the Offering made by his Mass-Priests upon their Altars, when they say Mass; and thus wholly relying upon this Superstition; (an invention of some crafty Pope for the deceiving Widows and Credulous Women;) he is taught to neglect the Passion of Christ, and to put no hopes in his Merits, and the work of our Redemption.

Salvation; which means are Faith and Good Works, and most honourable to God, is the Offering a Sacrifice. And as Christ's Worshipping of God, Christ's Fasting, Christ's Praying and suffering for us, does not hinder or evacuate our Worshipping of God, our Fasting, our Suffering, our Praying, for our selves. So neither did his Sacrifice hinder or evacuate all Sacrifices for ever. But as he instituted Fasting, Praying, and suffering for his Followers, that by so doing, they might apply what he did, to themselves; so also he instituted a Sacrifice; that by It they might apply the merits of his Sacrifice, and make it beneficial to their Souls. So that though he firmly believes, that Christ offered Sacrifice for our Redemption, and by one only Offering, (spoken of by St. Paul) perfected by way of Redemption the Sanctification of all those that are Sancti-

fied: Yet he also believes, that to receive the benefit of this Offering, we must also do our parts, by our Good Works concurring with Christ, so becoming Labourers together with God, 1 Cor. 3. 9. and in some manner purifying our own selves, 1 Joh. 3. 3. and therefore not omit the best of all Works, which is Sacrifice, proper to none but God: Which our Saviour Jesus Christ instituted at his last Supper, when leaving unto us his Body and Blood under two distinct Species of Bread and Wine, he bequeath'd as a Legacy to his Apostles, not only a Sacrament, but also a Sacrifice: A Commemorative Sacrifice, lively Representing in an unbloody manner, the bloody Sacrifice, which was offered for us upon the Cross; and by a distinction of the Symbols, distinctly shewing his death (Christ's) until he come. This he gave in charge to his Apostles, as to the first and Chief Priests of the New Testament, and to their Successors to Offer; commanding them to do the same thing he had there done at his last Supper, in commemoration of him. And this is the Oblation, or Sacrifice of the Mass, which has been observ'd perform'd, frequented by the Faithful in all Ages, attested by the General Consent of ancient Canons, universal Tradition, Councils, and the practice

of the whole Church, mention'd and allow'd of by all the Fathers *Greek and Latine*; and never call'd into question but of late Years; being that *Pure Offering* which *Malachy*, (Prophecyng of Christ) foretold should be offer'd among the Gentiles in every place, *Mal. 1. 11.* as it is understood by several Fathers, and particularly, *S. Cypr. l. 1. c. 18. advers. Jud. S. Jerom. S. Theodoret, S. Cyril*, in their Commentaries upon this Text: *S. Augustine, l. 18. c. 15. de Civit. S. Chrysost. in Psal. 95.* and others.

XXIII. Of Purgatory.

HE believes, (contrary to all Reason,) the Word of God, and all Antiquity, that (besides Heaven and Hell,) there is a third Place, which his Church is pleas'd to call Purgatory; a Place intended purely for those of his Communion, where they may easily have admittance after this life, without danger of falling into Hell; For, that though Hell was designed first, for the punishment of Sinners; yet (that now, since the blessed discovery of Purgatory,) Hell may easily be skip'd over; and an Eternal Damnation avoided, for an exchange of some short Penalty undergone in this Pope's Prison; where he never need fear to be detain'd long; for that, if he has but a friend left behind him, that will but say a few Hail-Maries for his soul, or in his Testament did but remember to order a small sum to be presented to some Mass-Priest; he never need doubt of being soon

HE believes it damnable to admit of any thing for Faith, that is contrary to Reason, the Word of God, and all Antiquity: And that the Being of a Third Place, (call'd Purgatory,) is so far from being contrary to all, or any of these, that it is attested, confirm'd and establish'd by them all. 'Tis expressly in the 2d. of the *Machabees*, c. 12. where *Mony* was sent to *Hiernusalem*, that Sacrifices might be offered for the slain: And 'tis recommended as a Holy Cogitation to Pray for the Dead. Now though these Books are not thought Canonical by some, yet *St. Augustine* held them as such, and says they are so received by the Church, (*l. 18. de Civit.*) But whether so, or no: One thing is allow'd by all, viz. That they contain nothing contrary to Faith, and that they were cited by the *Antient Fathers*, for the Confutation of Errors, forming of good Manners, and the explication of the Christian Doctrine: Thus were they us'd by *O-rigen* for Condemnation of the *Valentinian Hereticks*, (*Orig. in cap. 5. Ep. ad Rom.*) thus by *St. Cyprian*, (*Lib. de Exhor. Mart. c. 11.*) thus

by

Relas'd; For that a Golden Key will as infallibly open the Gates of Purgatory, as of any other Prison whatsoever.

by Euseb. Casariensis,) Lib. Prepar. Evang. 11. c. 15.) thus by St. Greg. Naz. Ambros. &c. And he is in a manner certain, that these Books would never have been put to this

Use by these Holy and Learned Fathers; they would never with such confidence have produc'd their Authority, nor would they have been read by the Church in those Golden times, had this Doctrine of a Third Place, (and of Prayers for the Dead, which they maintain,) been any Idle Superstition, a meer Dream, contrary to Reason, the Word of God, and Antiquity; or had it been any Error at all. The being also of a Third Place is plainly intimated by our Saviour, (Matth. 12. 32.) where he says, *Whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.* By which words Christ evidently supposes, that (though these shall not) yet some sins are forgiven in the World to come: Which since it cannot be in Heaven, where no sin enters; nor in Hell, whence there is no Redemption; it must necessarily be some Middle-state: And in this sense it was understood by St. Augustine nigh twelve hundred Years ago, as is manifest in his Works. (Civ. Dei. l. 21. c. 13, & 24. & lib. 6. cont. Julian. c. 15.) so also by St. Gregory the Great, (L. 4. Dial. c. 39.) so by St. Bernard against the Hereticks of his time. In the same manner does St. Augustine understand those words of St. Paul, (1 Cor. 3. 15.) *He himself shall be saved: yet so as by fire.* Where he thinks him to speak of a purging fire, (Aug. in Psal. 37.) So the same Father understands that Prison of which St. Peter speaks, (1 Pet. 3. 19.) to be some place of Temporal Chastisement, (Aug. Ep. 99.) And if this great Doctor of the Church in those Purer times, found so often in the Bible, a Place of Pains, after this Life, from whence there was Release; how can any one say, without great presumption, that the Being of a Third Place, is contrary to the Word of God? Neither can the Antiquity of this Doctrine be more justly call'd in question, of which is found so early mention, not only by this Holy Father; but even by others his Predecessors, the Disciples of the Apostles, and the best Witnesses of their Doctrine, (Dionys. l. de Eccl. Hier. c. 7. In Actis SS. Perpet. & Felicit. mention'd and approv'd by S. Aug. l. 1. de Anima & ejus Orig. c. 10. l. 3. c. 9. & l. 4. c. 18. Terrul. l. de Cor. Mil. c. 3. Cypr. Ep. 66. ad Cler. Arnob. l. 4. cont. Gen. pag. ult.) and many others quoted at length by the Learned Natalis Alexand. Tom. 9. Hist. Eccl. dissert. 41.) And as for the Reason of this Tenet, he is bound to think it does not want it, since he finds it abetted by such Virtuons, Learned and Considering Men, whom he dares not reckon Fools; never hearing, that these us'd to Believe, but upon very good Grounds and sub-

stantial Reasons. And he thinks he is able to give some himself, by what he has learn'd from the *Scriptures*, and these *Fathers*. For having been taught by these; *First*, That when a sinner is reconcil'd to God, though the *Eternal Punishment* due to his sins, is always remitted, yet there sometimes remains a *Temporal Penalty* to be undergone. As in the case of the *Israelites*, (*Num. 14.*) who by *Moses's* Prayers obtain'd Pardon for their *Murmuring*, and yet were excluded the *Land of Canaan*. As in the Case of *David*, (*2 Sam. 12.*) who was punish'd in the loss of his *Child*, after his *sin* was forgiven. *Secondly*, That there are some sins, which of their own nature are *Light and Venial*, such as cool the fervour of *Charity*, but do not *extinguish* it, from which even *Holy Men* are not exempt, and of which it is said, that the *Just Man falls seven times*, (*Augustin. Enchir. c. 70. & lib. Quæst. Oct. tr. 9. 26.*) *Thirdly*, That to all sins, whether great or small, some *Penalty* is due to the *Justice* of God; who as he has *Mercy* to forgive, has also *Justice* to punish: so that as *St. Augustin* says, (*in Enarr. in Psal. 50. Whosoever seeks to God for mercy, must remember that he is just, and that his sin shall not pass unpunished.*) *Fourthly*, That generally speaking, few Men depart out of this life, but either with the guilt of some light offences and *venial sins*, or else obnoxious to some *Temporal Punishment* due to former sins forgiven. From these Heads, Discourse leads him immediately to the *Necessity* of some *Third Place*. For since the *Infinite Goodness* of God can admit nothing into Heaven, which is not *clean*, and pure from all sin both *great and small*: And his *Infinite Justice* can permit none to receive the *Reward of Bliss*, who as yet are not out of *debt*, but have something in *Justice* to *suffer*: There must of necessity be some *Place or State*, where Souls, departing this life, pardon'd as to the *Eternal Guilt or Pain*, yet obnoxious to some *Temporal Penalty*, or with the guilt of some *venial faults*, are *Purg'd and Purify'd* before their *Admittance into Heaven*. And this is what he is taught concerning *Purgatory*. Which, though he knows not, *Where it is*; of what nature the *Pains are*, or how long each *Soul is detained there*? yet he believes, that those, that are in this *Place*, being the *Living Members* of *Jesus Christ*, are reliev'd by the *Prayers* of their Fellow-Members here on Earth, and that the *Charitable Works* perform'd upon their *Death-bed*, and the *Alms dispos'd on in their Last Will*, are very available afterwards in order to their speedier *release*.

XXIV. Of Praying in an Unknown Tongue.

HE is counsell'd by his Church, to be present at Sermons, but never permitted to hear any, he is able to understand: they being all deliver'd in an unknown Tongue. He is taught to Pray, but it must be in Latin. He is commanded to assist at the Church-Service, and to hear Mass, but it must be without understanding a word; it being all perform'd in a Language, of which he is altogether Ignorant. And thus is miserably depriv'd of all the comfortable Benefits of Christianity: Hearing, but without Understanding; Praying, but without Reaping Fruit; assisting at Publick Assemblies, but like a Stock or a Stone, without feeling, or any the least sense of Devotion.

according to his own Institution: 'tis not the business of the Congregation present, to imploy their Ears in attending to the Words, but their Hearts in contemplation of the Divine Mysteries, by raising up fervent affections of Love, Thanksgiving, Compassion, Hope, Sorrow for sins, Resolutions of amendment, &c. That thus having their Heart and Intention united with the Priests, they may be partakers of his Prayers, and of the Sacrifice he is then offering; than which, he believes nothing is more acceptable to God, or beneficial to true Believers. And for the raising of these affections in his Soul, and filling his Heart with the extasies of Love and Devotion, he thinks in this case, there's little need of Words; a true Faith, without these, is all-sufficient. Who could but have burst forth into Tears of Love and Thanksgiving, if he had been present while our Saviour was tyed

HE is counsell'd by his Church to be present at Sermons, such as he is able to understand, they being always deliver'd in the Vulgar Language of every Country: In France, French: in Spain, Spanish: in Italy, Italian: in England, (if permitted) English. They being purely intended for the good Instruction of the Congregation present. He is taught to Pray, and always provided of such Books of Devotion as he is capable of understanding; every Nation being well furnished with such helps, extant in the Language proper to the Country. He is commanded to assist at the Church-Service, and to hear Mass; and in this he is instructed, not to understand the Words, but to know what is done. For the Mass being a Sacrifice, wherein is daily commemorated the Death and Passion of Christ, by an Oblation made by the Priest, of the Body and Blood of the Immaculate Lamb, under the Symbols of Bread and Wine,

to the Pillar, Scourg'd and Tormented, though he open'd not his mouth to the By-standers, nor ~~spoke a word~~? who would have needed a *Sermon* to have been fill'd with *Grief* and *Compassion*, if he had seen his *Saviour* expos'd to the *scorn* of the *Jews*, when he was made a bloody *spectacle* by *Pilate*, with, *Ecc homo, La the Man*? Who could have stood cold and senseless, upon *Mount Calvary*, under the *Cross*, when his *Redeemer* was hanging on it, though he had heard, or not understood a word that he spoke? Does any one think that those *Holy Women*, who follow'd their *Lord*, in these sad *Passages*, and were *Witnesses* of his *Sufferings*, wanted *Holy Affections* in their *Souls*, because he spoke not; or were they scandaliz'd at his *silence*? Was not their *Faith* in him that suffer'd, by which they believ'd him to be *Christ Jesus*, true *God* and *Man*, laying down his *life* for the *Redemption* of *Man*, sufficient to excite in their *Souls* all the *Passions* due from a sinful *Creature*, to his bleeding *Redeemer*, to his *Crucified Jesus*? The like *Faith* also is sufficient to fill him with *Devotion*, when he is present at the *Holy Sacrifice* of the *Mass*: For believing, that *Christ* is there really present before him, under the *Species* of *Bread* and *Wine*, and that *He* that lies upon the *Altar*, is the *Lamb of God* that takes away the sins of the *World*; What need of more, to quicken in his *Soul* all the *Affections* of a *Devout Lover*? Can he behold his *Redeemer* before him, and not break forth into *Love* and *Thanksgiving*? Can he see him, that gives sight to the *Blind*, health to the *Sick*, and life to the *Dead*, and yet stand still senseless and un-mov'd, without putting any *Petition* to him, without asking any thing, for his *blind, sick and sinful Soul*? Can he believe that he that gives his *life* for the *World*, and died for our *sins*, is there before him, and not be touch'd with *sorrow* and *contrition* for his *Offence*? Can he see commemorated every *doleful passage* of his *Saviour's sufferings*, in the several *Mysteries* of the *Mass*, and yet not be fill'd with *grief* and *compassion*? Is not *Jesus* welcom to a *devout Soul*, although he come in *silence*? Is not the *Presence* of *Christ*, a more forcing motive to a *Christian*, than any *Humane Words* could be? And if he must needs have *Words*, let him behold with the eye of *Faith* the *gaping Wounds* of his *Redeemer*, and see if those *Speak* nothing to his *Soul*? If they do not, 'tis because he wants *Faith*. It nothing therefore concerns his *Devotion*, that the *Mass* is said in *Latin*: If the *Church* has order'd it thus, so to preserve *Unity*; as in *Faith*, so in the *External Worship* of *God*, and to prevent *alterations* and *changes*, which it would be expos'd to, if in *Vulgar Languages*, and other good *Reasons*; What's that to him? He should receive but little advantage, if it were in his *Mother Tongue*. For besides, that the greatest part is said in so low a voice, that it is not possible he should hear it; the *Words* do not belong to him, That's only the *Priest's Office*, and the *Obligation* is, to accompany

company the Priest in *Prayer*, and *Spirit*, to be a *joint-Officer* with him, to contemplate the *Mysteries* there represented, and to excite in his Soul Devotions according to the exigency of every Passage: According to the Directions he finds in his *English Prayer-Books*, of which there are extant great variety, set forth for the help of the *Ignorant*; by which they are taught the *meaning* of every Part and Ceremony of the *Mass*, and how to apply their Devotions accordingly. And if at any time he be present at other *publick Devotions*, as the *Church-Offices*, the *Litanies*, *solemn Thanksgivings*, *Exequies*, &c. which are all perform'd in *Latin*; or should say any *private Prayers*, or sing an *Hymn* in the same Language, which he understands not; yet is he taught that this may be done, with great benefit to his Soul, and the acceptance of God; if at these occasions he does but endeavour to raise his thoughts to *Heaven*, and fix his heart upon his Maker. For that God does not respect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind*; and if these be but directed to him in *Thanksgiving*, in *Praising*, in *Petitioning*, in *Humiliation*, in *Contrition*, and such like Acts, as circumstances require, he need not doubt but that God accepts his *Prayers* and *Devotions*. It being an undeniable thing, that, to say *Prayers well* and *devoutly*, 'tis not necessary to have attention on the *Words*, or on the *Sense* of the *Prayers*; But rather purely on *God*: Of these three *Attentions*, this *last* being approv'd by all, as of greatest perfection, and most pleasing to God. And this he can have, whether he understands the *Words* or no. It being very usual and easie for a *Petitioner* to accompany his *Petition* with an earnest desire of obtaining his suit, though the *Language* in which it is worded, be unknown to him.

XXV. Of the Second Commandment.

HE is kept in Ignorance, as to an Essential part of his Duty towards God; never being permitted to know the Commandments, but by halves. For in the Books deliver'd to him for his Instruction, (such are *Catechisms* and *Manuale*), the Second Commandment is wholly left out; And he by this means,

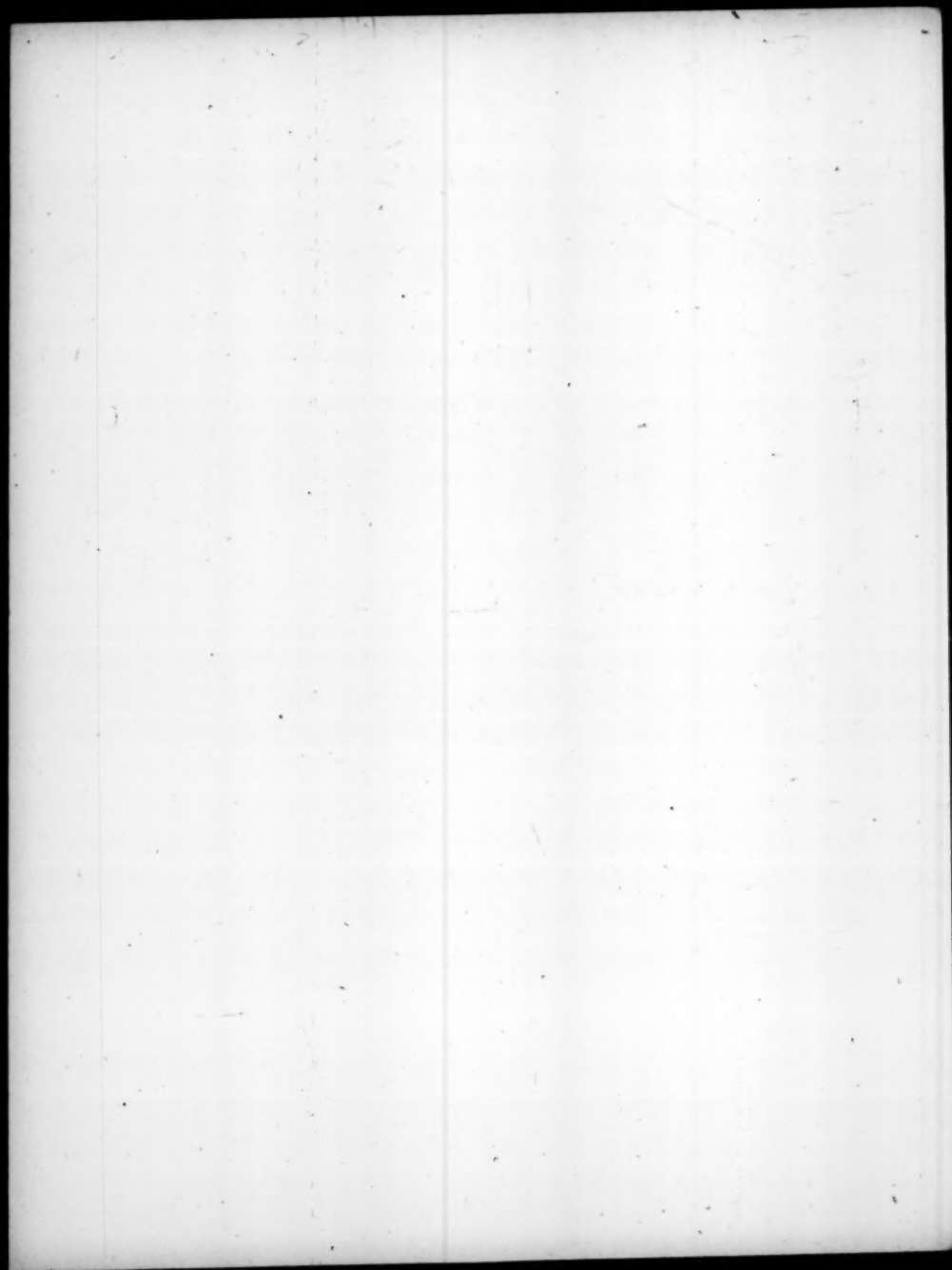
HE is instructed in his whole Duty towards God, and most especially in the *Ten Commandments*. He is taught to understand them all and every one; that there's an Obligation of observing them, under pain of eternal Damnation; and that whosoever breaks any one of them, loses the Favour of God, and as certainly hazards the loss of his Soul, as if he broke them all. And though in the short *Catechisms* and *Manuale*

Superstitious Worship, and is taught to fall into all sorts of down-right Idolatry. And then the Commandments he does learn, are in such disorder, by a confusion of the two first into one, and a cutting the last into Two, by putting only three in the first Table, and seven in the Second. That no reason can be able to justify this mangling and chopping, in opposition to all Authority and Antiquity.

Manuals, in which the whole Christian Doctrine is deliver'd in the most compendious and easie method, in condescendence to weak Memories, and low Capacities; the Second Commandment (as 'tis reckon'd by some) be wholly omitted: Yet is it to be seen at length in other Catechisms, and Doctrinal Books, to be met with every-where in great plenty. And if any one should chance not to see any of these, yet would he be out of of all danger of falling into any Superstitious Worship or Idolatry: for that having read his First Commandment; Thou shalt have no other Gods

before me; he is taught, that by this, he is commanded to Serve, Love, Adore and Worship one only True, Living and Eternal God, and no more: That 'tis forbidden him, to Worship any Creature for a God, or to give it the honour due to God; and that whosoever Worships any Idols, Images, Pictures, or any graven thing (whatsoever the Object be, whether in Heaven above, in the Earth beneath, or in the Waters under the Earth) for God, breaks the Commandment, by committing Idolatry, and stands guilty of an inexcusable and most damnable sin. Now having been taught, that this is the intent of the first Precept of the Decalogue, he thinks there can be but little danger of his becoming Superstitious in his Worship, or an Idolator, for want of the Second; there being nothing in this, but what he is fully and expressly instructed in, by having learn'd the First: it being rather an Explication of this, than any New and Distinct Precept: And for this reason he finds them in his Books, put together as One, or rather as the first Commandment, with its explication; by which means it comes about, that there are only Three in the first Table, teaching him his Duty towards God; and seven in the latter, concerning his Duty to his Neighbour; which is the Division assign'd by St. Augustine. And tho' St. Hierom observes not this method, but divides them into Four and Six; yet there being no direction in Scripture concerning the Number of the Commandments, to be assign'd to each Table; nor to let us know, which is the first, which the second, which the third Commandment, or which the last. He is taught, that 'tis but an unnecessary trouble, to concern himself about the Number of them, or Division, when-as his whole business ought to be, the Observance of them in his Life and Conversation.





XXVI. Of Mental Reservations.

HE is taught to keep no Faith with any that are reputed Hereticks by his Church; and that whatsoever Promises he has made, tho' never so positive and firm, with this sort of People, he may Lawfully break, and cheat and cozen them without any scruple. And though he must not do this by down-right Lying, and telling Untruths; for that would be a sin; yet he may make use of any indirect ways, such are dissimulation, Equivocations, and Mental Reservations, and by these means draw them into his snares; And this without fear of offending God, who is well pleas'd, with these kind of pious Crafts, allows of these Holy cheats,

HE is taught, to keep Faith with all sorts of People, of whatsoever Judgment or Persuasion they be, whether in Communion with his Church, or no; he is taught to stand to his Word, and observe his Promise given, or made to any whatsoever: and that he cannot cheat or cozen, whether by dissembling, equivocations, or mental reservations, without defiance of his own Conscience, and the violation of God's Law. This is the Instruction he receives from the Pulpit, the Confessionary, and his Books of Direction. The holy Francis Sales, in his Introduction to a Devout Life, (p. 3. c. 30.) tells him plainly, *Let your Talk be courteous, frank, sincere, plain and faithful, without double dealing, subtilty or dissembling*: This he is taught to observe and practise, and that without this, 'tis not possible to please God. In the Catechism *ad Parochos*, compil'd by order of the Council of Trent, and recommended to all Parish-Priests for the instruction of the Faithful, he is taught, that by the Eighth Commandment he is forbidden all dissimulation, whether in Word or Deed; that *cum scelere conjuncta sunt*; to speak or do otherwise than for the intimation of what is in the mind, is abominable and wicked. That no man shall bear false witness against his Neighbour, whether he be Friend or Enemy. And Pope Innocent XI, in a Decree issued forth the Second of March, Anno 1679. has strictly commanded all the Faithful in virtue of his holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear equivocally, or with any mental reservation, upon no account or pretended convenience whatsoever: And that if any presume either publicly or privately to teach or maintain the Doctrine of Swearing with equivocations or mental reservation, that they *de facto* incur Excommunication *lata Sententia*, and cannot be absolv'd by any, but the Pope himself, excepting

ting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations, equivocations, mental reservations*, or any such like *Artifices*, which cannot be but very injurious to all Society, and displeasing to the *First Truth*. And now if any *Authors* in communion with his *Church*, be produced as Patrons of inward Reserves, and grand Abettors of these mental *Juggles*, let them hold up their hands, and answer for themselves: Their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

XXVII. Of a Death-Bed-Repentance.

HE is bred up in a total neglect of the service of God, of all Virtue and Devotion, while he is well, and in good health; upon presumption of a Death-bed-repentance, and a confidence, that all his sins will be certainly forgiven, if he can but once say, Lord have mercy upon me, at the last hour. And 'tis a sufficient encouragement to him, to rely wholly upon this, to see that there is no such profligate Villain, none that has liv'd, tho' to the height of wickedness and debauchery of his Communion; but at his death he shall be assisted by a Priest, and shall receive an Absolution from all his sins, with an absolute promise of being soon admitted to Bliss, and Reigning with Christ, if he can but once say, he is for-

HE is bred up in the Service and Love of God, taught to work his Salvation in fear and trembling, to provide in health-time against the last hour, and by no means to rely upon a Death-bed-Repentance; for that Men, (generally speaking,) as they live, so they die; and 'tis to be fear'd greatly, that those, who neglect God Almighty, and forsake him all their life-time, will never find him at their death. So that, (with St. *Augustine*,) he doubts the Salvation of as many as defer their Conversion till that hour, and has no encouragement at all to do it. However, if any are found, that have been so neglectful of their Duty, as to put off this great business of Eternity to the last moment: He is taught, that, in Charity, they ought to have all assistance possible, to put them in mind of their condition, to excite them to a hearty detestation of all their Offences: To let them know that, tho' they deserve Hell-fire in punishment

ry; or if his Voice fail him, signify as much by a Nod of his Head, or the Motion of a Finger. ment of their wickedness, yet that they ought by no means *Despair*, for that God is merciful; and, who knows, but if they heartily call upon him, and endeavour for a sincere Repentance, with an humble confidence on the *Merits* and *Passion* of *Jesus Christ*, he may hear their Prayers, shew them mercy, and give them time to repent. These are all the Promises can be given in this point; and this, is what he sees daily practis'd; And if some, by these means, are preserv'd from falling into despair, 'tis well; But as for any receiving from hence, encouragement of coming into the like circumstances, he thinks there's but little danger; especially since there's nothing so often repeated in Books, no more common Subjects for Sermons, than the displaying the manifold perils of *delaying* ones *Conversion*, and putting off Repentance till the last hour.

XXVIII. Of Fasting.

HE is contented with the appearance of Devotion, and looking not beyond the name of Mortification, he sits down well satisfied with the shadow, without ever taking care for the substance. And this, being a great Pretender to Fasting, and the Denial of himself, he thinks he has sufficiently complied with his Duty in this point, and made good his claim; if he has but abstain'd from Flesh; And tho' at the same time, he Regales himself at Noon, with all variety of the choicest Fish, and stuffs himself at Night with the best Conserves, and delicatest Junkets, and drinks all day the pleasantest Wines, and other Liquors: yet he per-

HIS Church teaches him, that the Appearance of Devotion, the Name of Mortification, and pretence to it, are only vain and fruitless things, if they are not accompanied with the substance. And that 'tis but a very lame compliance with the Ecclesiastical Precept of Fasting, to abstain from Flesh, unless all other Excesses are at the same time carefully avoided. 'Tis true, his Church has not forbidden on these days the drinking of Wine, but permits a moderate use of it, as at other times; But is so far from giving liberty to any of her Flock of committing Excesses, that she declares Drunkenness and all Gluttony whatsoever, to be more heinous and scandalous sins on such Days, than on any other: They being expressly contrary, not only to the Law of God, but also to the intention of the Church, which

swades himself, that he is a truly Mortified Man, that he has most Christian-like commemorated the bitter Death and Passion of his Redeemer, and done a work of great force, in order to the suppressing his corrupt Inclinations, and satisfying for the Offences of his Life past. Nay, he has such a preposterous conceit of things, that he believes it a greater sin to eat the least bit of Flesh on a Fasting-day, than to be down-right Drunk, or commit any other Excess: as having less scruple of breaking the Commandments of God, than of violating any Ordinance of the Pope, or any Law of his Church.

appoints these times for the retrenching Debaucheries and conquering our vicious Appetites. And now if any of his Profession, make less Scruple of being Drunk on a Fasting-day, than of eating the least bit of Flesh; he knows nothing more can be said of them, than of many others, who will not break the Sabbath day by doing any servile Labour on it, for all the World, looking on this as a most Damning sin; and yet at the same time, have little scruple of Swearing, Cursing, Lying, or revelling the greatest part of the day. Which is not, because they have more liberty for these, than the former; they being all most wicked Offences; but because they that do thus, are but Christians by halves, who with a kind of Pharisaical and Partial Obedience, seem to bear some of the Commandments most zealously in their Hearts, while others they

trample under their feet; scrupling many times at a *Moat*, and on other occasions, passing by a *Beam* undiscern'd: For which their Church is not to be accountable, but They themselves, as being guilty of a wilful blindness, and a most unchristian negligence. This is the real case of such of his Communion, who, on days of Humiliation, while they abstain from Flesh, yet give scandal by their Intemperateness. They have a Command of God, by which they are oblig'd on all days to live soberly, and to avoid all Gluttony and Drunkeness; and on Fasting-days; besides this Command of God, they have a Church-precept, by which they are bound (if able) to eat but one Meal in a day, and that not of flesh. And now if some are so inconsiderate and careless, as to be scrupulously observant of one of these Commands; and wholly negligent of the other; 'tis not because their Religion teaches them to do so, (which detests and condemns all such scandalous partiality, and complying with their Duty by halves) but because they shut their ears to all good Instruction, and chuse rather to follow their own corrupt Appetites, than the wholesome Doctrine of their Church.

XXIX. Of Divisions and Schisms in the Church,

HE is of a Religion, in which there are as many Schisms as Families: And they are so divided in their Opinions, that commonly, as many as meet in company, so many several Tenets are maintain'd. Hence arise their Infinite and endless Disputes; and the disagreement of their Divines, who pretend to give a true and solid explication of the Mysteries of the Christian Faith, and yet differ in as many Points as they write of. Besides, what variety of Judgements are there in their Religious Houses and Cloisters, none agreeing with another, in their Foundation, Institution, and Profession? This being of the Religion of St. Dominick, That of St. Francis, a Third of St. Bernard, Others of St. Benedict; and so without number; so that as many Orders, as many Religions. And yet they pretend to Christian Unity, amidst this diversity growing upon them every day.

And of these things only they dispute, and have their Debates in manner of a School-Exercises, without any disagreement at all in their Belief, but with a perfect Unity. The like Unity is there amongst their Religious Orders, all which say the same Creed, own the same Authority in the Church of Christ; and in every thing profess the same Faith; and have no other differences, than as it were of

HE is of a Religion, in which there are no Schisms or Separations; all the Members of it (how ever spread through the World) agreeing like one man, in every Article of their Faith, by an equal Submission to the Determinations of their Church. And no one of them, tho' most Learned and Wise, ever following any other Rule in their Faith besides this, of assenting to all, that the Church of God, planted by Christ, assisted and protected by the Holy Ghost, proposed to the Faithful to be believ'd, as the Doctrine of the Apostles, and receiv'd as such in all Ages. Which is, all unanimously to believe as the Church of God believes. No one of his Communion ever doubting of this, or scrupling to receive any thing, after his Churches Declaration. And now, tho' they all thus conspire in every point of Faith; yet there is great diversity among School-men in their Divinity-points and Opinions of such matters, as are no Articles of Faith, and have no relation to it, but as some circumstance or manner; which being never defin'd by their Church, may be maintain'd severally, either this or that way, without any breach of Faith, or injury to their Religion:

And of these things only they dispute, and have their Debates in manner of a School-Exercises, without any disagreement at all in their Belief, but with a perfect Unity. The like Unity is there amongst their Religious Orders, all which say the same Creed, own the same Authority in the Church of Christ; and in every thing profess the same Faith; and have no other differences, than as it were of

so many several steps, or degrees, in the practice of a Devout and Holy life. Some being of a more *Severe* and *Strict* Discipline, others of a more *Gentle* and *Moderate*. Some spending more time in *Praying*, others more in *Watching*, others more in *Fasting*; some being intended for the *Catechising*, and breeding up of Youth; others for taking care of *Hospitality*, and looking after the *Sick*; others for going amongst *Infidels*, and Preaching to them the Gospel of *Christ*, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there was between *Mary* and *Martha*, who express'd their Love and Service to their Lord in a very different employ; but both commendably, and without any danger of prejudicing the *Unity* of their Faith.

XXX. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who cloistering themselves up, become Fryars and Nuns; a sort of People, who call themselves Religious, and are nothing but a Religious Cheat; under the cloak of Piety, and pretence to Devotion, deceiving the World; and living to the height of Wickedness, under the notion of Saints. They vow Chastity, Poverty and Obedience, and observe nothing less; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and other Vices, through the whole World, it might be modell'd according to what is acted between any of these 4 Walls, in which these Recluses live,

HE is taught to have a high esteem for those of his Communion, who undertake that sort of life, which according to Christ's own direction, and his Apostles, is pointed out as the best. A sort of People, who endeavour to perform all that God has Commanded, and also what he has Counsell'd, as the better, and in order to more perfection. They hear Christ declaring the danger of Riches; they therefore embrace a voluntary Poverty, and lay aside all Titles to Wealth and Possessions. St. Paul Preaches, That he that giveth not his Virgin in Marriage, doth better than he that does; and that she that is unmarried cares for the things of the Lord, how she may be holy, both in body and spirit: They therefore chuse a single state, Consecrating their Virginity to God; that so they may be wholly intent on his service, and be careful how to please him; while she that is married cares for the things of the World, how she may please her Husband, 1 Cor. 7. 32, 33, 34, 38.

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without danger of omitting any thing, that is wicked and unchristian.

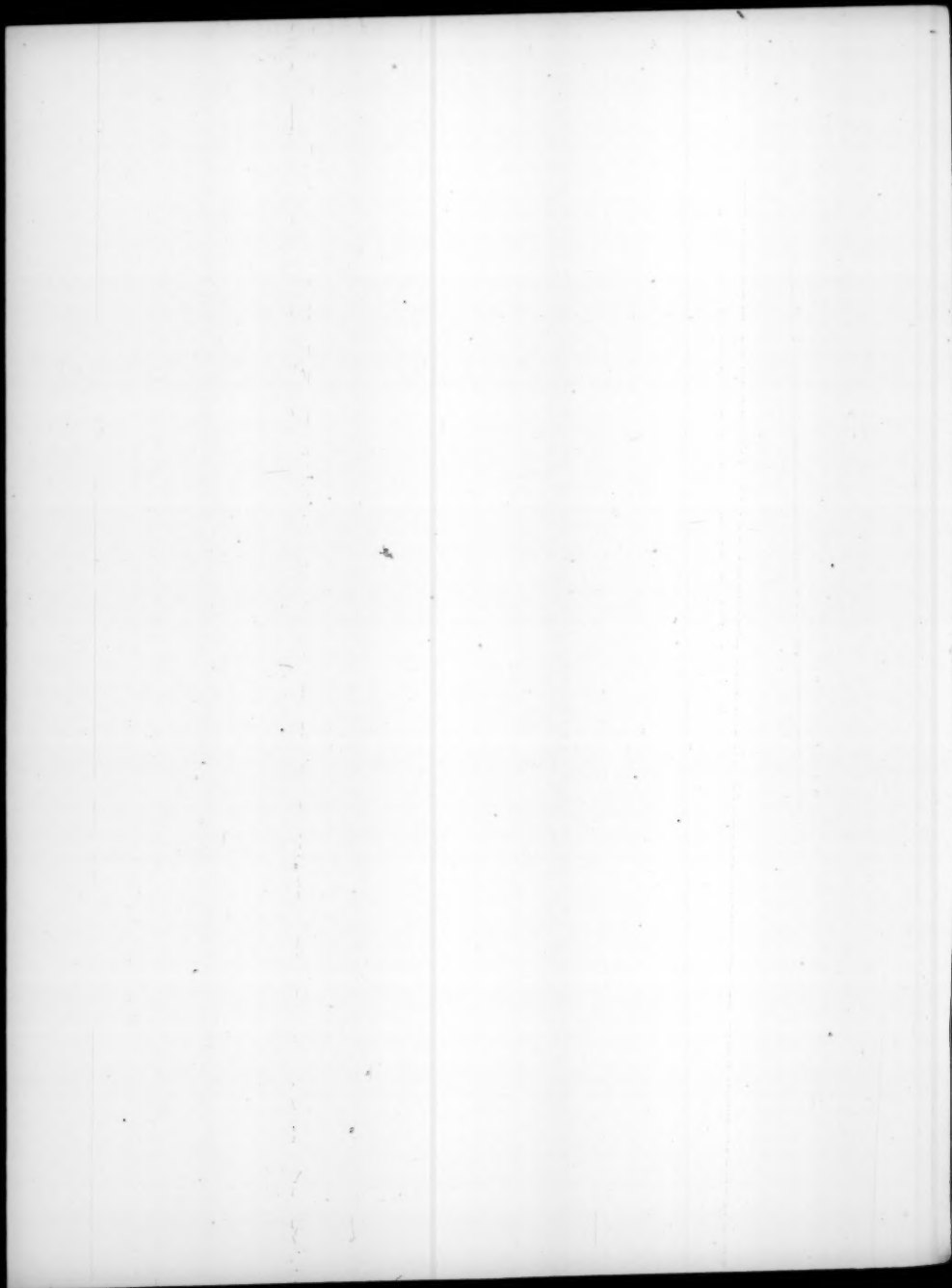
The Gospel Proclaims, that those that will follow Christ, must deny themselves; they therefore renounce their own wills, and without respect to their own proper inclinations, pass their life in a perpetual Obedience. And because the World is corrupt, so that to a pious Soul, every business is a *Distraction*, every diversion a *Temptation*, and more frequently the provocations to *Evil*, than Examples to *Good*; they therefore retire from it as much as possible, and confining themselves to a little Corner or Cell, apply themselves wholly to Devotion, making *Prayer* their business, the *Service of God* their whole employ, and the *Salvation of their Souls* their only design. And now, if in these *Retirements*, where every thing is order'd as it may be most advantageous for the promoting *Virtue* and *Devotion*, nothing permitted that is likely to prove a disturbance to Godliness, or allurements to *Evil*, yet some live *scandalously*, and give *ill example* to the World: What can be said, but that no *State* can secure any Man; and that no such provision can be made in order to a *Holy Life*, but it may be *abus'd*? But yet he does not think that such *abuses*, and the viciousness of some, can be argument enough to any just and reasonable Man, to condemn the *whole*, and the *Institution* it self. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this state, or at least to accept of such particular Persons contrary to their own choice and liking? Is there any state in this World, any Condition, Trade, Calling, Profession, Degree, or Dignity whatsoever, which is not abus'd by some? Are *Churches* exempt from abuses? Are not *Bibles* and the *Word of God* abus'd? Is not *Christianity* it self abus'd, and even the *Mercy of God* abus'd? If therefore there is nothing so Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill designs, to the high dishonour of God, and their own Damnation: How can any one upon the meer consideration of some abuses, pass Sentence of Condemnation against a thing, which otherwise is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be, from the turmoils of the World; and in a quiet retirement to Dedicate ones self to the *Service of God*, and spend ones days in *Prayer* and *Contemplation*, is a most commendable undertaking, and very becoming a *Christian*. And yet, if some, who enter such a course of life as this; fall short of what they pretend, and instead of becoming eminent in *Virtue* and *Godliness*, by their un-exemplar lives, prove a *Scandal* to their *Profession*: Is their *Rule* and *Institution* to be condemned; or rather, they who swerv'd from it? No let not the Dignity of an *Apostle*, suffer for the fall of *Judas*: Nor the *Commandments* lie under an aspersi^{on} upon the account of those that break them.

XXXI. Of Wicked Principles and Practices.

HE is Member of a Church which is called Holy; but in her Doctrine and Practices so Foul and Abominable, that whosoever admires her for Sanctity, may upon the same grounds do homage to Vice it self. Has ever any Society since Christ's time, appear'd in the World so black and deform'd with Hellish Crimes as she? Has not she out-done even the most Barbarous Nations and Infidels, with her Impieties, and drawn a scandal upon the name of Christian, by her unparallel'd Vices? Take but a view of the horrid Practices she has been engag'd in of late years; consider the French and Irish Massacres, the Murders of Henry III. and IV. Kings of France, the Holy League, the Gun-powder-Treason, the Cruelty of Queen Mary, the Firing of London, the late Plot in the Year 1678. to subvert the Government, and destroy His Majesty; the death of Sir Edmund-bury Godfrey; and an infinite number of other such-like Devilish Contrivances; And then tell me, whether that Church, which has been the Author and

HE is Member of a Church, which, according to the 9th. Article of the Apostles Creed, he believes to be Holy; and this not only in Name, but also in Doctrine; and for witness of her Sanctity, he Appeals to her Councils, Catechisms, Pulpits, and Spiritual Books of Direction; in which the main design is, to imprint in the hearts of the Faithful, this comprehensive Maxim of Christianity; That they ought to love God above all things, with their whole Heart and Soul; and their Neighbour as themselves. And that none flatter themselves, with a confidence to be sav'd by Faith alone, without living Soberly, Justly, and Piously; as 'tis in the Council of Trent, Sess. 6. c. 11. So that he doubts not at all, but that as many as live according to the Direction of his Church, and in observance of her Doctrine, live Holily in the Service of, and Fear of God; and with an humble confidence in the Merits and Passion of their Redeemer, may hope to be receiv'd after this Life, into Eternal Bliss. But that all in Communion with his Church do not live thus Holily, and in the fear of God, he knows 'tis too, too evident; there being many in all places, wholly forgetful of their Duty, giving themselves up to all sorts of Vice, and guilty of most horrid Crimes. And tho' he is not bound to believe all to be Truth, that is charg'd upon

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Promoter of such Barbarous Designs, ought to be esteem'd Holy, and respected for Piety and Religion, or rather be condemn'd for the Mistereis of Iniquity, the Whore of Babylon, which hath polluted the Earth with her Wickedness, and taught nothing but the Doctrines of Devils? And let never so many pretences be made; yet 'tis evident, that all these Execrable Practices have been done according to the known Principles of this Holy Church, and that her greatest Patrons, the most Learned of her Divines, her most Eminent Bishops, her Prelates, Cardinals, and even the Popes themselves, have been the chief Managers of these Hellish Contrivances. And what more convincing Argument that they are all well approved, and conform to the Religion taught by their Church.

them by *Adversaries*; there being no *Narrative* of any such Devilish Contrivances and Practices laid to them, wherein *Passion* and *Fury* have not made great *Additions*; wherein things *Dubious*, are not improv'd into certainties, *Suspicious* into *Realities*, *Fears* and *Jealousies*, into *Substantial Plots*, and down-right *Lies*, and *Recorded Perjuries* into *Pulpit*, nay *Gospel-Truths*. Yet really thinks, that there has been Men of his *Profession* of every rank and degree, Learned and unlearned, high and low, Secular and Ecclesiastick, that have been scandalous in their Lives, wicked in their Designs, without the fear of God in their Hearts, or care of their own Salvation. But what then? Is the whole Church to be condemn'd for the vicious Lives of some of her Professors; and her *Doctrine* to stand guilty of as many Villanies as those commit, who neglect to follow it? If so, let the Men of that *Society*, *Judgement*, or *Perswasion*, who are not in the like circumstance, sling the first stone. Certainly if this way of passing Sentence, be once allow'd as just and reasonable, there never

was, nor ever will be, any *Religion* or *Church* of God upon the Earth. 'Tis but reck'ning up the Idolatries, Superstitions, Cruelties, Rebellions, Murders of Princes, Impieties, and other such like Enormities, committed by the *Jews*, as they stand Recorded in *Scripture*; and 'tis immediately prov'd, that the *Jews* were never the chosen People of God, nor their *Law*, the Dictates of Heaven. 'Tis but making a List of the *Misdemeanours*, *Irregularities*, *Abuses*, *Excesses*, *Treacheries*, *Simony*, *Seperation*, *Discords*, *Erroneous Doctrines*, to be found, even in the time of the Apostles and their Followers, and they are all effectually prov'd to be the Disciples of *Antichrist*; and that the Worlds Redeemer had no sooner ascended into Heaven, but his Apostles left him, and began to set up for Schism

and Vice. By this way, *Constantine* may be evidently condemn'd for an *Heaven*, because he murder'd his Wife and his Son. And the *Religion* of *Theodosius* be mark'd out for *Atheism*, because, by his Order, seven Thousand *Thessalonians*, were Treacherously Massacred in three hours space, without distinction of Sex or Age, or the Innocent from the Guilty. A *confident* Undertaker would find no difficulty in proving all this; especially if he had but the *Gift* of *exaggerating* some things, *mis-representing* others, of finding *Authorities* and *Texts* for every idle Story, of charging the extravagant Opinions of every *single Author*, upon the *Religion* they profess, of raking together all the Wickedness, Cruelties, Treacheries, Plots, Conspiracies, at any time committed, by any ambitious Desperado's, or wicked Villains: And then positively asserting, that what these did, was according to the *Doctrine* of that *Church* of which they were Members; and that the true measures of the *Sanctity* and *Goodness* of the *Church* in whose Communion these Men were, may be justly taken from the Behaviour of such *Offenders*. But certainly no Man of Reason and Conscience can allow of such Proceedings. No sober Man would ever go to *Tyburn*, and *Whetstones-Park*, to know what is the *Religion* profess'd in *England* according to *Law*; Nor would look into all the Sinks, Jakes, Dung-hills, Common-shores about Town, from such a Prospect to give a true Description of the City. Why therefore should the Character of the *Church* of *Rome* and her *Doctrine* be taken only from the loose Behaviour and wicked Crimes of such, who, tho' in Communion with her, yet live not according to her Direction? She teaches Holiness of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the necessity of keeping the *Commandments*, (witness the many Books of Devotion and Direction, made *English* for Publick benefit, written originally by *Papists*;) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many also, who stop their Ears to good Instruction, and following the Suggestion of their own ungovern'd appetites, of Pride, Ambition, Covetousness, Luxury, &c. so lay aside all concern of Salvation, and become unchristian both to God and their Neighbour, that they are a shame to their Profession: Why should the *Church* be represented according to the *Wickedness* of those that neglect her *Doctrine*; and not rather by the Piety and Exemplar Lives of such as follow it? Is not this so deal by her, (if we may use such a Comparison) as 'tis generally done by the *Sign* of *St. Dunstan*, near *Temple-Bar*, (on which, tho' the *Saint* be drawn almost in the full proportion, and there's no more of the *Devil* on it, besides the reaching towards him with a pair of *Tongs*;) yet 'tis describ'd only by the name of the *Devil-Tavern*, without the least mention of the *Saint*? And is not this *partiality* unjust, and these *piece-meal* Descriptions

scriptions unreasonable? Let the *Character* of the Church be given according to what she teaches, and not according to the *Writings* of every *positive* Opinior, and the *Practices* of every wicked Liver, and then there's no fear of its coming out so ugly and deformed. Neither let any one pretend to demonstrate the *Faith* and *Principles* of the *Papists*, by the *Works* of every *Divine* in that *Communion*; or by the *Actions* of every *Bishop*, *Cardinal*, or *Pope*; For they extend not their *Faith* beyond the *Declarations* of *General-Councils*: And standing fast to these, they yet own, that many of their *Writers* are too loose in their *Opinions*, that all *Bishops* and *Cardinals* are not so edifying as becomes their State; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a Court, has variety of Officers about him. And if he has *Flatterers*, and *Mis-informers* too, 'tis nothing but what all Princes are sensible of, but cannot remedy. And hence he doubts not, but 'tis possible that he may be engag'd in unlawful undertakings, and invite others to the like. And are not all other Princes subject to this too? But what then? These *Actions* of *Popes* concern not the *Faith* of those who are in *Communion* with them; they may throw a scandal indeed upon the *Religion*, but they can never alter its *Creed*. But what need any other return to the numerous *Clamours* made daily against the *wickedness* of the *Papists*? 'Tis a sufficient vindication of their Chief *Pastors* and *Popes*, (to use the words of a Person of Quality) that among two hundred and fifty, that have now Successively bore that Charge, there are not above ten or twelve, against whom, their most malicious Adversaries can find occasion of spitting their *Venom*; and that a Challenge may be made to the whole World, to shew but the fifth part of so many *Successive Governours*, since the *Creation*, of which there have not been far more that have abus'd their *Power*. And as for their *Flock* and *People* owning this *Authority*, 'tis true, many wicked things have been done by some of them; and too many like, *Libertines*, neglect the care of their *Souls*: But however the *Generality* of them live like *Christians*; few come to them, but with their *Religion* they change also their *Manners* for the better; Few desert them, but such who seem to be fall'n out with all *Christianity*; And whosoever will look into any of our Neighbouring *Papish* Towns, as *Paris*, *Antwerp*, *Gant*, &c. will find in any one of them, more *Praying*, more *Fasting*, more receiving the *Sacraments*, more *visiting* of *Prisoners* and the *Sick*, more *Alms-giving*, than in any ten Towns of the *Reformation*.

XXXII. OF MIRACLES.

HE is so given up to the belief of idle Stories and ridiculous Inventions in favour of his Saints, which he calls Miracles, that nothing can be related so every way absurd, foolish, and almost impossible, but it gains credit with him; and he is so credulously confident of the truth of them, that there's no difference to him, betwixt these Tales, and what he reads in Scripture. 'Tis a pretty Romance, to see what is recounted of St. Francis's Cord, the Scapular, St. Anthony, St. Bridget, and other such Favourites of Heaven. He that has but read the Achievements of these, may excuse the perusal of Bevis of Southampton, the Seven Champions, or Quevedo's Dreams; For these are nothing to compare to the former, either for the rare invention, wonderful surprises, or performance of impossibilities.

ned; that the Disciples of Christ are no less Favourites of Heaven, than those of Moses; and that the new Law may be very well allow'd to be as Glorious, and as particularly privileg'd as the Old: especially since Christ promised that his Apostles should do greater Miracles than ever He himself had done. And what if some Miracles (recounted by Authors,) are so wonderfully strange, to some they seem Ridiculous and Absurd? are they the less true upon this account? Is not every thing Ridiculous to Unbelievers? The whole

HE is not oblig'd to believe any one Miracle, besides what is in the Scripture; and for all others, he may give the credit, which in prudence he thinks they deserve; considering the Honesty of the Relator, the Authority of the Witnesses, and such other circumstances, which on the like occasions use to gain his assent. And if upon the account of meer History, and the consent of Authors, few make any doubt, but that there was such a one as Caesar, Alexander, Mahomet, Luther, &c. Why should he doubt of the truth of many Miracles, which have not only the like consent of Authors and History, but also are attested by great numbers of Eye-witnesses, examin'd by Authority, and found upon Record, with all the formalities due to such a Process? St. Augustine relates many Miracles done in his time, so does St. Jerom, and other Fathers; and if they doubted nothing of them then, Why should he question the truth of them now? He finds, that in the time of the Old Law, God favour'd many of his Servants, working Miracles by their hands; and he thinks now that God's hand is not short-

whole *Doctrine* of Christ is a *Scandal* to the *Jews*, and *Folly* to the *Gentiles*. And what more *Absurd* to one that wants Faith, than the *Miracles* recounted in the *Old Testament*? Might not such a one turn them all into *Ridicule* and *Buffoonry*? Take but *Faith* away, and see what becomes of *Balaam* and his *Ass*, *Sampson* and his *Jaw-bone*, *Elisha* and his *Fiery-Chariot*, *Elijah's Mantle*, *Ax-head*, and *Dead-Bones*, *Gideon's Pitchers*, *Lamps* and *Trumpets* in demolishing the *Walls of Jericho*, *Moses* and his *Burning-Bush*, his holding up his hands for the *Victory* over his *Enemies*, his parting of the *Red-Sea*, and *Joshua's* commanding the *Sun* to stand still, &c. Might not these, and all the rest be painted out as *Ridiculous*, as any supposed to be done since Christ's time, and be put in the same List with the *History of Bevis*, or *Guy of Warwick*? A little *incredulity*, accompanied with a *presumption* of measuring God's Works by *Humane Wisdom*, will really make the greatest part of them pass for *Follies*, and *Absurd Impossibilities*. And though he is so far from giving equal assent to the *Miracles* related in *Scripture*, and the others wrought since, that the former he believes with a *Divine Faith*, and the rest with an *inferiour* kind of assent, according to the *Grounds* and *Authority* there is in favour of them, like as he does in *Prophane History*: Yet the *strangeness* of these, never makes him in the least doubt of the *Truth* of them, since 'tis evident to him, that all the Works of *Heaven* far surpass all his *reasoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion of the Sun*, *Moon* and *Stars*, the *Flowing of the Sea*, the *Growing of an Ear of Corn*, the *Light of a Candle*, the *Artifice of the Bees*, &c. he quite loses himself, and is bound to confess his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his Works, a God surpassing all our knowledge. Whatsoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to assent to it, although he sees neither the *how*, the *why*, nor the *wherefore*; being ready to attribute all to the Honour and Praise of his *Maker*, to whose Omnipotent Hand, most of poor Man's impossibles, are none.

XXXIII. Of Holy Water.

HE highly approves the *Superstitious* use of many inanimate things, and attributes wonderful effects to such *Creatures*, which are but in a very *inferiour* rank, and able to do no

HE utterly dis-approves all sorts of *Superstition*. And yet is taught to have an esteem for *Holy-Water*, *Blessed Candles*, *Holy Oyl*, and *Holy Bread*; not doubting, but that as such Men, who have Consecrated themselves to the Service of God, in

such things. Holy Water, is in great esteem with him; so are Blessed Candles, Holy Oyl and Holy Bread, in which he puts so much confidence; that by the Power of these, he thinks himself secure from all Witchcraft, Incantment, and all the power of the Devil; nay, that by the help of these senseless Mediators, he may obtain remission of his Venial or lighter sins. And in the use of these things, he is taught by his Church to be so obstinately positive, as if he had the Authority of Fathers and Scripture to back it, when-as there is not the least grain of Reason, no hint of Antiquity, no Text throughout the Word of God for the defence, command, or even permission of it. the Preaching the Gospel and Administration of the Sacraments, have a particular respect due to them, above the Lairy: As Churches Dedicated to God, are otherwise to be look'd on, than other dwelling Houses: So likewise these other Creatures, which are particularly deputed by the Prayers and Blessing of the Priest, to certain uses for God's own Glory, and the Spiritual and corporal good of Christians, ought to be respected in a degree above other things: And what *superstitions* in the use of them? Has not God himself prescrib'd such in-animate things, and Holy Men made use of them, for an Intent above their natural Power; and this without any *Superstition*? Was there *Superstition* in the Waters of Jealousie, Numb. 5. 17. In the Shue-Bread, in the Tables of Stone, in the Salt us'd by Elijah for sweetning the infected Waters; in the Liver of the Fish taken by the Angel Raphael, for expelling the Devil? Was it *Superstition* in Christ to use Clay for the opening the eyes of the Blind; or in the Apostles to impose hands for the bringing down the Holy Ghost upon Christians; or to make use of Oyl for the curing of the Sick? Mark 6. 13. And tho' there be no express Command in Scripture, for Blessing Water, Bread, &c. yet there is this assurance, that every Creature is sanctified by the Word of God and Prayer, 1 Tim. 4. 5. and frequent Promises, That God would hear the Prayers of the Faithful. Why therefore should he doubt, but that these *Creatures*, on which the Blessing of God is solemnly implor'd by the Word of God, and the Prayers of the Priest and People, for their sanctification, are really sanctified, according to the assurance of the Apostle, and the Promises of God? St. Cyril of Jerusalem, who liv'd in the Third Century, made no question, but that, as those things, which are offer'd to Idols, tho' pure in their own nature, are made impure by the Invocation of Devils: So on the contrary, simple Water is made Holy, and gets a Sanctity, by virtue receiv'd from the Invocation of the Heavenly Ghost, Christ our Lord, and his eternal Father, (Cyr. Catech. 3.) St. Augustine

gustine was of the same Judgment, touching the *Benediction of Bread*; affirming, that the *Bread* which the *Catechumens* did take, tho' it was not *Christ's Body*, yet it was *holy*; yes, and more *holy* than the *Meat* wherewith we are nourish'd, (*Aug. Tom. 7. l. 2. de Pecc. Mer. & Remiss. c. 26.*) The like is to be seen in the *Epistle* of *St. Alexander*, who govern'd the *Church* but fifty years after *St. Peter*; where he declares the *Custom* even at that time of *blessing Water*, and confirms the *Practice* of it by his *Command*. And that *Water* thus *bless'd*, was capable by virtue receiv'd from *Heaven*, of working effects above its own *Nature*, was the *Sentiment* of *Christians* in the *Primitive* times; *Epiphanius* makes early mention, (*Tom. 2. l. 1. cont. her. 30.*) where he relates a passage at length, how that *Water* being *bless'd* in the *Name* of *Jesus*, and sprinkled upon *Fire*, which by *witchcraft* was made unactive, and hindered from burning, immediately the *Enchantment* ceas'd, and the *Fire* burn'd. As also that a *Possess'd* person being besprinkled with *bless'd Water*, the *Party* was immediately cured. *Theodoret*, has the like *Narration* of the *Devil* hindring *fire* from burning, and how that he was chased away, and the *Charm* dissolv'd by *bless'd Water* being thrown on it, (*lib. 5. Ecclesiast. hist. v. 21.*) And does not *St. Hierom* (*in vit. Hilarion, p. 323. Paris print.*) make this relation, how that *Italicus* took *Water* from *bless'd Hilarion*, and cast it on his bewitched *Horses*, on his *Chariot*, and the *Barriers* from whence he us'd to run, and that the *Charm* or *Witchery* did cease upon the sprinkling this *Water*; so that all cryed out *Marnas victus est a Christo; Christ hath conquered Marnas*, (the *Idol*.) And now, there's no *jeering* and *Ridiculing* these things, will ever make them look like *idle Superstitions*, to one that considers seriously, how much they are groundd upon *Reason*, the *Word* of *God*, *Antiquity*, and the *Authority* and *Practice* of the *Catholic Church*; which though it approves the use of them; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jesus Christ*; and what power these things have, they have not of themselves, but only from *Heaven*, and by the invocation of the *Name* of *Jesus*; who, as by his heavenly *Blessing*, he enables us to do things above the power of *Nature*; so also by the *Prayers* of his *Church*, he *blesse*s these things, in order to the working effects above their own natural qualities, that by them his *Fatherly Benefits* may be applied to us, and that so the *Faithful* may more particularly honour and *bless* him in all his *Creatures*.

XXIV. Of Breeding up People in Ignorance.

HE is train'd up in Ignorance; and 't is the chief means made use of by his Church, for preserving

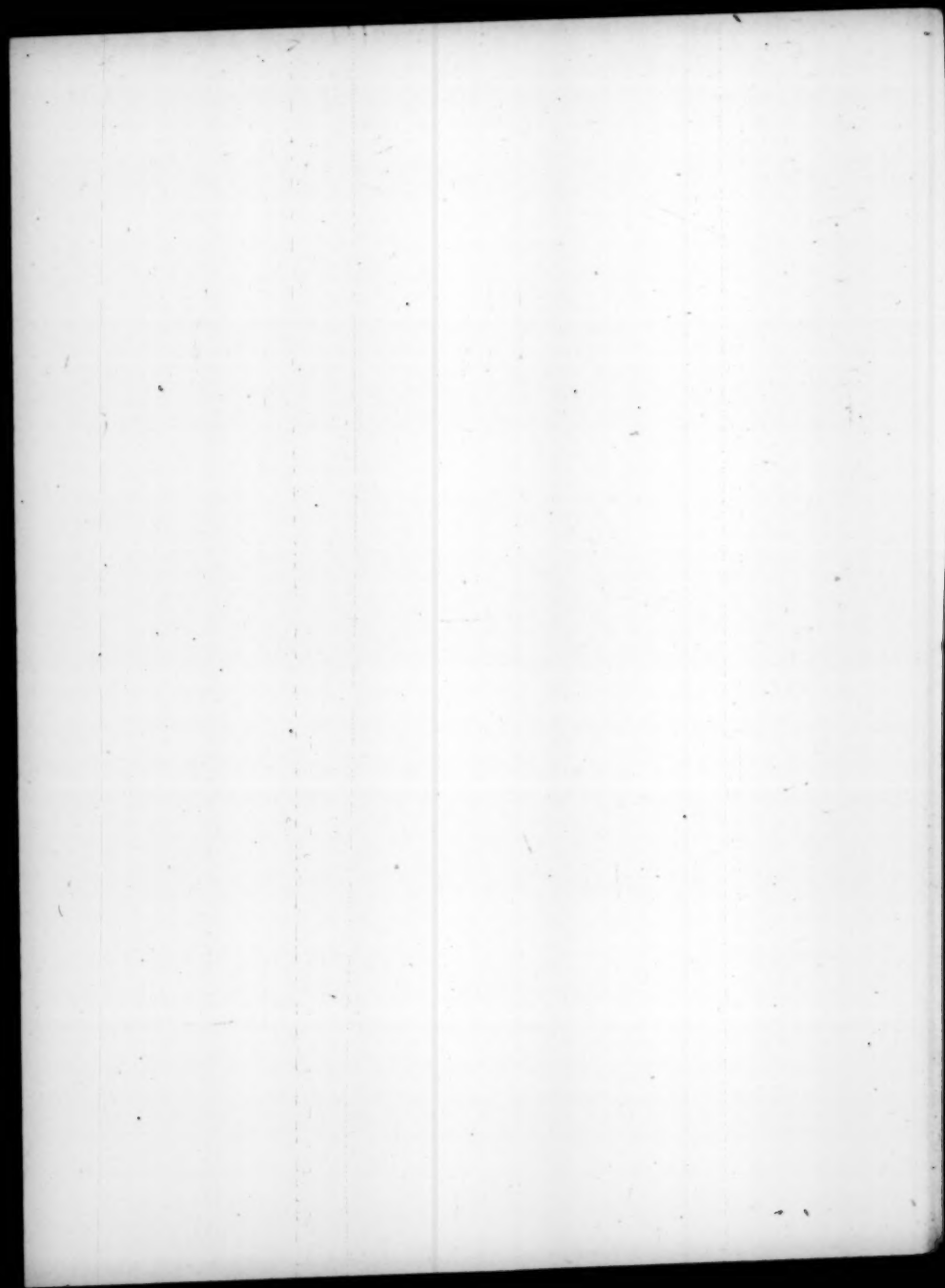
HE has all the liberty, encouragement and convenience of becoming learned, of any People or Perswasion whatsoever. And none that has ever look'd over any

Men in that Communion, to hide from them her manifold Myſteries of Iniquity, her ſortiſh Superſtitious, her un-chriſtian Doctrines, by performing all in un-known Tongues, and nor permitting the poor miſled People to look into, or underſtand any thing that they Believe or Profeſs. And by this blindneſs they are perſwaded to embrace ſuch infinite numbers of groſs Errors, that were but the veil taken from their eyes, but for one half hour, and they but permitted to have one fair proſpect of their Religion, thouſands and thouſands would daily deſert her, and come over to the Truth.

fine, yet are not they train'd up in ignorance of their Religion, nor led along in blindneſs; but are ſo provided of Books in their own Mother-tongue, of Inſtruction and Devotion, wherein is explicated the whole Duty of a Chriſtian, every Myſtery of their Faith, and all the Offices and Ceremonies perform'd in the Church; that they muſt be very negligent, or elſe very meanly parted, who do not arrive to a ſufficient knowledge of their Obligation in every reſpect. And whoſoever has ſeen the great pains and care ſome Good Men take abroad, in Explicating (on Sundays and Holy-days in their Churches, and on Week-days in the Streets,) the Chriſtian Doctrine to the crowds of the ignorant and meaner ſort of people, not omitting to reward ſuch as answer well, with ſome ſmall gifts, to encourage Youth, and provoke them to a commendable emulation; will never ſay, that the Papists keep the poor people in Ignorance, and hide from them their Religion; but rather that they uſe all means for inſtructing the Ignorant, and omit nothing that can any ways conduce to the breeding up of Youth, in the knowledge of their Faith, and letting them ſee into the Religion they are to profeſs. Neither does it ſeem to him, even ſo much as probable, that if the Church-Offices and Service, &c. were perform'd in the Vulgar-Tongue, that upon this the non-Ignorant and blindled people, would immediately diſcover ſo many idle Superſtitious, ſenſleſs Devotions, and groſs Errors, that they would in great numbers upon the ſight become deſerters of that Communion, in which now they are profeſs'd Members. For ſince there is nothing done but in a Language, which the Learned, Judicious and Leading Men of all Nations do every where underſtand, and yet theſe eſpy no ſuch Ridiculoſities, which fright them from their Faith; but notwithstanding the ſeeing all through and through, they yet admire all for ſolid, holy and Apoſtolic, and remain ſtedfaſt in their Profeſſion: how can it be imagin'd, that the vulgar, weak and unlearned ſort, (did they but underſtand all as well as they,) would eſpy any ſuch Errors and Superſtitious, which theſe others, with all their Learning and Judgment cannot diſcover? No, he thinks there's no reaſon to fear, that what paſſes the Teſt among the Wiſe and Learned, can be groundly call'd in queſtion by the Multitude.

any Library, and found that the greateſt numbers and choicelt Books of all Sciences, have men of his Communion for their Authors: None that in his Travels, has taken a thorough view of the Vulgarſt in Popiſh Countries, of the Sorbon, Louvain, Salamanca, Bologna, &c. and conſider'd their laborious ſtudies, in Philoſophy, Divinity, Hiſtory, the Fathers, Councils, Scripture, &c. and beſides the Students here, has ſeen how many thouſands there are in Religion Houſes, who, free from the diſturbances of the Word, make Virtue and Learning the buſineſs of their whole Life? will ever lay Ignorance to the charge of the Papists; but muſt in juſtice confeſs, that amongſt them, are to be found as many, and as great Scholars, as amongſt any People or Societies in the World. And tho' the Vulgar and common ſort, of that Profeſſion, underſtand not La-





35. Of the Uncharitableness of the Papists.

HIS Church teaches him to be
be very uncharitable; it
being her constant Doctrin, that
none out of her Communion can
be saved. So that let a man be
never so honest in his Dealing,
never so just to his Neighbour, ne-
ver so charitable to the Poor, and
constant in his Devotion to his
Maker; yet all this shall avail
him nothing, if he be not a Mem-
ber of his Church. 'Tis not e-
nough for him to believe in Jesus
Christ, to confess him his Redeem-
er, to believe that he died for
our Sins, that he rose again, and
ascended into Heaven; unless he
believes and assents to every Arti-
cle and Tenet declar'd by any of
his General Councils; for that
obstinately to deny any one of
these, does as certainly place him
at the Left Hand of the Judge,
as if he perversly stood out against
the truth of Christianity, and de-
nied Jesus Christ to be God. And
by this means, as many as by his
Church are mark'd out for Schis-
maticks or Hereticks, are to ex-
pect nothing but Damnation; or
rather are condemned already.

Jesus, that he died for the Redemption of Man, and that rising again he
Ascended into Heaven; did make Divisions amongst the Faithful, or Prea-
ched any new Doctrin contrary to what they had deliver'd. St. Paul is

HIS Church teaches him no un-
charitableness at all, and the
Doctrin she delivers concerning
the desperate Estate of Hereticks
and Schismaticks, is nothing but
what she has learnt from the mouth
of Christ and his Apostles. A-
mong the last advices, recommen-
ded by our Saviour at his Ascen-
sion, is found the Sentence of Doom
pronounced against all such as
would not receive the Doctrin
preach'd by the Apostles. Preach
the Gospel (says Christ, Mark 16.
16.) to every Creature: he that be-
lieveth, and is baptized, shall be sa-
ved: but he that believeth not, shall
be damned. And this is all his
Church delivers in this point, re-
peating the same Sentence of con-
demnation against all such, as will
not receive and believe the Do-
ctrin left by Christ, and preached
by his Apostles. And if among
those that believe not, she com-
prehends not only Infidels and Hea-
thens, but also all Hereticks and
Schismaticks; 'tis nothing but what
she has receiv'd from the Apostles;
who did not only shake the dust off
their Feet in witness against those
who denyed them entrance, and
refused to believe in Jesus; but al-
so denounc'd such of the Brethren
to stand guilty of damnation, who
notwithstanding their belief in Je-

very exprefs in this, who foretelling *Timothy* (1 *Tim.* 4. 1, 2, 3.) of some, who in latter times would come and Preach a Doctrin, *Forbidding to Marry, and commanding to abstain from Meats, which God hath created to be receiv'd:* brands them with the infamous Title of Men that *depart from the Faith, giving heed to seducing Spirits, and Doctrins of Devils.* In these words plainly letting him understand, that though these Men would not deny Christ, yet that their false Doctrin in those two other Points, were enough to make them *Seducers, Deserters of Christ, and Leaders to the Devil.* And does not he as expressly in his 2^d Epistle to *Timothy*, (c. 2. v. 16, 17, 18.) condemn *Hymeneus and Philetus*, for *profane and vain babblers, increasers of Ungodliness, and overbromers of the Faith, who concerning the Truth erred only in one Point, saying that the Resurrection is past already?* By which 'tis manifest to him, that the Doctrin now taught him by his Church, is nothing but what she has learnt from *St. Paul*, and the rest of the Apostles; it being deliver'd by them that he is a *Liar who denieth that Jesus is the Christ*, (1 *Joh.* 2. 22.) And that every spirit that confesses not, that *Jesus Christ, is come in the flesh, is not of God*, (ib. c. 4. v. 3.) And not only this, but likewise *A man that is an Heretick; after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself*, (Tit. 3. 10, 11.) With this weighty advice to the Brethren, in which they are commanded in the Name of our Lord *Jesus Christ*, to speak all the same thing, that there be no divisions among them, but that they be perfectly joined together in the same mind and in the same judgment, (1 *Cor.* 1. 10.) For that having strife and divisions among them, they will shew themselves to be *Carnal, and to walk as Men*, (ib. c. 3. v. 3.) That therefore, there being but one Body, and one Spirit, one Lord, one Faith, and one Baptism, they should endeavour to keep the Unity of the Spirit, in the Bond of Peace, and not be tossed to and fro like Children, and carryed about with every Wind of Doctrin, by the slight of men, and cunning Craftiness, whereby they lie in wait to deceive, (Ephes. c. 4. v. 3, 4, 5, 14.) Who transforming themselves into the Apostles of Christ, are false Apostles, deceitful Workers, (2 *Cor.* 11, 13.) But certainly accursed, for that troubling the Faithful, they would pervert the Gospel of Christ, and preach another Gospel, than that which had bin preach'd by the Apostles, (Gal. 1. 7, 8.) And this is the Sum of the Doctrin of his Church, which believing that Faith is necessary to Salvation, it being impossible without Faith to please God, (Heb. 11. 6.) teaches likewise, that the Faithful ought to hold fast the profession of their Faith without wavering, for that not only they lose it, who deny *Jesus Christ* to be God, as some have done: but also all those,

those, who endeavor to pervert the Gospel of Christ, and in any point of Faith obstinately deny, or teach otherwise than was taught by Christ and his Apostles, as *Hymeneus* and *Philetus* did: so that, that Christian makes but a very imperfect and lame profession of his Faith, who can only say, *I believe that Jesus Christ is come in the flesh, and that he is God and Man, the Redeemer of the world*: unless he can with truth add this likewise, *I also believe the whole Gospel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apostles*: there being the same Obligation to obey his Precepts, and hearken to his Words, as to acknowledg the Divinity of his Person; and it being a sin of the same blackness, obstinately to oppose any point of his Doctrine, as to deny the truth of his Person. 'Tis not therefore any uncharitableness in his Church, to declare plainly this miserable unhappy state of all such, who wilfully oppose and separate from the Doctrine of Christ, deliver'd by the Apostles, and continued in the Catholick Church; and of such who disobey and separate from the Government of the same Church, which Christ has Commanded all to hear and obey: But 'tis her Zeal so to do, and the same solicitude for the salvation of Souls, which mov'd the Apostles heretofore, to Preach the like Doctrine to their Flock; as also the Primitive Christians to expel their Communion, and Anathematize all such, who by broaching erroneous Tenets, contrary to any point of Receiv'd Doctrine, or by disobedience, did wilfully divide themselves from the Belief or Discipline of the Catholick Church: Such as were *Marcion*, *Basilides* and *Bardefanes*, who were Condemn'd in the First Age, for opposing that Article of our Faith, in which we believe the Resurrection of the Dead; such the *Archoniticks*, Condemn'd likewise for denying the necessity of Baptism: Such *Tatianus* &c. for Preaching Marriage to be unlawful. Such the *Millenarians*, for maintaining a thousand Years Reign of Christ upon Earth, with his Saints in sensual pleasures. And so in all Ages others were condemn'd upon the like account. It having been always, a received Custom, even in the purest time of the Gospel, for the Elders and Prelates, to whose charge Christ committed the care of his Flock, to oppose all those that by new Doctrine, or by making *Schisms* and *Divisions*, did disturb its peace: and not to permit any that by such like means did endeavour to destroy his Unity, so much desired and recommended by the Apostles. So that they were equally declar'd Enemies of Christianity, who deny'd Christ; and they, who confessing Christ, did yet contradict and reject any part of his Doctrine. And this upon the Principle, that *Christian Faith ought to be entire*. For that every Article, Mystery and Point of it being deliver'd by the same hands,

and recommended by the same *Authority*; whosoever did oppose any one Point of it, was immediately judg'd guilty of all, in discrediting the *Authority*, on which the whole stood equally grounded. And this is that great Truth proclaimed above thirteen hundred years ago, and now every where read in *St. Athanasius's Creed*. *Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and undefiled; without doubt, he shall perish everlastingly.* By which words was made known to the Christian World, the Sense and Doctrine of the then pure and unspotted Church, as receiv'd from Christ and his Apostles. That it is in vain for any one to hope for Salvation, unless he first believe the *Catholick Faith*; and that whosoever does not believe it *Whole and Undefiled*, shall certainly perish everlastingly. Which is a Doctrine like that deliver'd by the Apostle, concerning the observance of the Laws of God; that as whosoever *fails in one, is made guilty of all*; so also, whosoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obstinately any one Point of the Catholick Faith, tho' he believes all the rest; than there is for one, who keeps *Nine* of the Commandments, with the Breach of the *Tenth*. An obstinate opposition against one Point of Faith, and a sin against one Commandment being as certainly damnable, as if 'twere against *all*. There being the same reason, and an equal necessity that the Observance of God's Law, and the Assent to the Catholick Faith be *alike entire and Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly and entirely*, by an equal submission to all the *Mysteries* contain'd in it, without opposition to any. And being likewise convinc'd, that no one can arrive to the true knowledge of this Faith, with an assurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Christ*; Which Church was founded by the Son of God, watred with his Blood, and by an infallible assistance of the Holy Ghost (by which it was to be taught all Truth to the end of the World) was secur'd from the danger of being deceiv'd or deceiving others, to the consummation of things: he does not doubt, but as in the Apostles time, so also ever since, and at present, *God addeth to this Church daily such as shall be saved*, (*Acts 2. 47.*) there being no *entire faith* necessary to Salvation, to be found out of this Church; and no possibility, as *St. Cyprian* says, that *God shall be a Father to any, who own not this Church for his Mother*. But now, *where and which* this Church is, and what Society of Men are Members of it, among such variety of Pretenders; though it

may seem a great difficulty to some to distinguish; yet to him it is none at all; for since there is no other Church, besides the *Roman Catholic*, which has had a continued and visible Succession of Bishops and Pastors in all Ages since the Apostles; no other that has converted Infidel Nations to Christianity: no other that has always preferred Peace and Unity amongst its Members, all of them speaking the same thing, and being perfectly join'd together in the same mind, and the same judgment; no other that by assembling the Elders and Prelates, has oppos'd in all ages Heresies and Schisms, and condemn'd all those, who not sparing the Flock, have spoken perverse things, endeavouring to draw away disciples after them, no other, that has, in obedience to the command of Christ, send Apostles amongst Infidels and Unbelievers; for the preaching to them the Gospel, and instructing them in Christianity, and by this way, without Arms or blood, have spread their Faith throughout the World: No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrine: No other but what has begun by *separation*, whose first Preachers have gone out from this; the time of their first Preaching, and shewing themselves to the World, being upon Record, and their new Doctrine censur'd and condemn'd by that Church, from whence they separated. Since, I say, there's no other Society or Christian Congregation in the World, to which these certain Marks of the Church of Christ, does agree: 'tis evident to him, that this is the only true Church; that who denies any Article of her Faith, denies so much of Christ's Doctrine; that whosoever hears her, hears Christ; and whosoever obstinately and wilfully is separated from her, is in the same distance separated from Christ himself; and finally, that God address to this Church daily, such as shall be saved, (*Acts 2. 47.*)

36. Of Ceremonies and Ordinances.

HIS Church, upon the presumption of being Apostolical and Commissioned by Christ, has brought in such an infinite number of unnecessary superstitious Ceremonies, that the whole exercise of her Religion, consists in nothing but a vain Pomp and empty Shew. And whereas Christians are commanded by the A-

HIS Church has appointed a great number and variety of Ceremonies to be used in the Celebrating Divine Service, in the Offices and the Administration of the Sacraments. She has likewise many Observances, Ordinances, Constitutions appertaining to Discipline and the Government of the Flock. And all these are received, approv'd or instituted by her,

Postle to serve the Lord in Spirit and Truth: She has made void this Precept; and neglecting both Spirit and Truth, has restor'd the heavy yoke of Jewish Rites, without the least Authority of the Word of God: But rather in express opposition to it, has made these her Humane Inventions take place of the Divine Law. And then besides her Ceremonies, what an endless account is there of other Ordinances, Institutions, Precepts, to which she obliges all in her Communion. How many are her Fast-Days, Rogation, and Ember-Days? How many her Festival and Holy-days? How many her Injunctions on several degrees of Popes? That Priests shall not Marry, that whosoever is in Orders, shall be oblig'd to the reciting or singing such and such Offices. That Marriage shall not be permitted, but at some set times. And a multitude of other such respective Commands, which have no grounds in Scripture, and no other Authority for them, besides the decrees of some Popes, who for some private Ends, and the making themselves great, thought fit to lay these burdens upon the People. Some being first instituted by Pope Telephorus, as the Fast of Lent: Some

*her, every one in her Communion does embrace, admit and willingly submit to, without opposition, exception, or calling any into question. Because, although the Particulars thus appointed or commanded, be not to be found in Scripture: Yet there being in the Scripture, an express and absolute command given to the whole Flock of Christ, of following and being obedient to those, that have thus order'd these things, in virtue of that command they voluntarily, and without constraint, accept all that is of their appointment: without excepting against any thing, unless it be manifestly sinful. And this they look on, as a Christian Duty, belonging to all such, that are, by God's Pleasure, in subjection to the Higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Master, is oblig'd to comply with it, in case it be not sinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Masters*, being sufficient to let him know his obligation, and to remove all scruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the thing particularly willed, be in Scripture, or no. So they judg it the Duty of all Christian People to submit without contention to the*

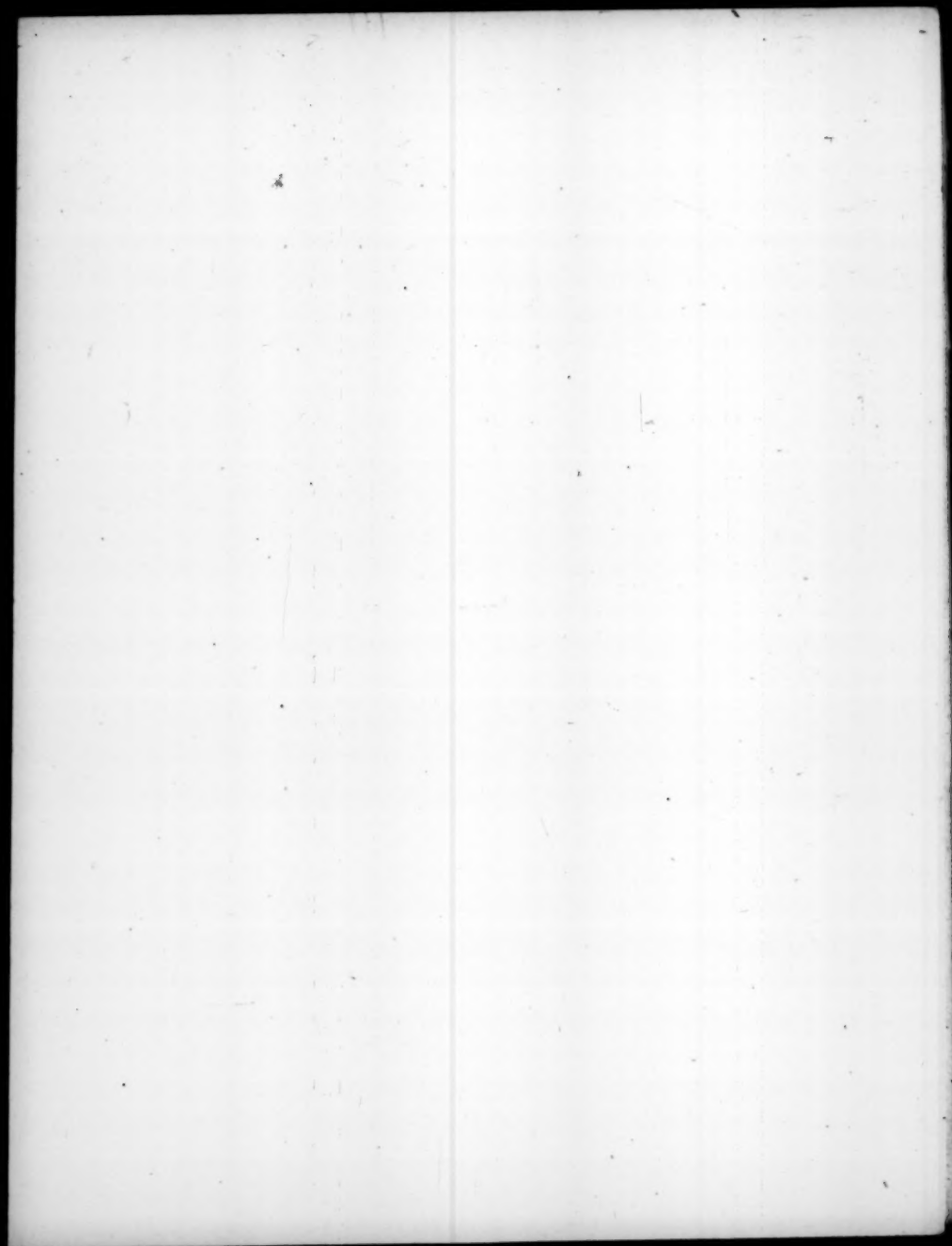
by Calixtus, as the Ember-days, Some by Pope Nicholas, as the Prohibition of Marriage: And so all the rest. And yet, forsooth, all these must be observed under pain of eternal Damnation, as if God and the Pope commanding were but all one, and had Heaven and Hell equally at their disposal.

the Ordinances and Constitutions of their Pastors and Prelates, although the things particularly order'd by them, be not express'd in Scripture; it being a sufficient ground for this their Submission and Obedience, that God has given them a General Command; *Obeys them that have the rule over you, and submit your selves: for they watch for your Souls, as they that must give account,* (Heb. 13. 17.)

Remember them which have the rule over you, who have spoken to you the Word of God, whose Faith follow, (Heb. 13. 7.) So that to them it seems a very fallacious rule, leading to all confusion and unchristian contentions, viz. That the Higher Powers, our Superiors, Pastors and Prelates, are not to be obey'd, but only in such things as are express'd in Scripture; and as for any other particulars, whosoever upon examination, cannot find what is commanded by them in Holy Writ; may lawfully refuse submission; nay, he is oblig'd to resist. For however this seems to bear much of the Word of God in the face of it, yet certainly 'tis wholly destructive to it; and under pretence of adhering close to the Scripture, undermines the very Author of it. This the Primitive Christians understood so well, that they detested all such Maxims, and following the Advice of the Apostle, chose rather to trust their Souls in the hands of those, whom God had plac'd over them, by an humble Submission to the Government, and a peaceable Obedience to their Decrees; than by a presumptuous questioning of every thing, and raising vain disputes, to take the Rule of the Flock out of the hands of those, to whom God had providentially deliver'd it, and place themselves Judges over the Church, their Elders Prelates and Pastors, whom God had commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own reasoning, or to bring them to the Test of the Word of God, before the acceptance; but alway judg'd it conform to the Word of God, that their Governours should Rule, and they Obey. Thus when the Apostles observ'd the Sunday instead of the Sabbath, and met together at *Ten o'clock*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for these particulars, but with a prompt Obedience readily followed them in the Observance. So when Abstinence from Bloud and Strangled Meats, was order'd by the Elders Assembled

sembled at *Jerusalem*, (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, or call'd it into question, however seemingly contrary to the intention of Christ, who in abrogating the Law of *Moses*, was thought to have cut off all these Obligations; but they all rejoiced for the Consolation, (*ib. v. 31.*) So when St. Paul gave orders to the *Corinthians*, (*1. Cor. 11.*) in what manner and posture, they were to behave themselves at Prayers in their Assemblies, both Men and Women; we don't hear, that he was challeng'd by any, to shew by what authority of Scripture he thus reprov'd and prescrib'd in these particulars, or by what they were oblig'd to receive his Prescriptions; but with a prompt submission accepted his Orders, not doubting, but since it was God's Will to place Rulers and Governors over them, it must be God's Will that they should be obedient to them, in following their Decrees, and observing their Constitutions. And with this Doctrin of Obedience, Humility and Submission all the Primitive Christians were train'd up by the Apostles, who zealously laboured by this means, to preserve them in peace and Unity; that so they might think all the same thing, and be of one mind and one judgment and without Divisions: insomuch, that there is not any one thing so often repeated in their Writings, as Exhortations to this Obedience and Submission: See, how, going through the cities, they deliver'd to them (the Faithful) the decrees for to keep, that were ordain'd by the Apostles and Elders which were at *Jerusalem*, (*Acts* 16. 4.) See how St. Paul commands the *Thessalonians*, to hold fast the traditions, they had been taught by word, or by Epistle, (*2 Thess. 2. 15.*) See how he commands the *Hebrews*; Obey them, that have the rule over you, Remember them, which have the rule over you, (*Heb. 13. 7. 17.*) See with what earnestness St. John urges this; He that knoweth God heareth us, he that is not of God heareth us not, (*1 Joh. 4. 6.*) hereby know we the spirit of truth, and the spirit of error. And then again, does not St. Paul commend the *Corinthians* for their Obedience; Now I praise you, Brethren, that you remember me in all things, and keep the Ordinances, as I deliver'd them to you, (*1 Cor. 11. 2.*) And then, having given them directions as to their behaviour in their Assemblies, he adds; But if any man seem to be contentious, We have no such custom, neither the Churches of God, (*1 Cor. 11. 16.*) And now it being thus evident, that the Church of Christ in the Apostles time was founded, and preserv'd by a Submission and Obedience of the Flock to their Pastors; the Papists teach and believe; that, what was taught and commanded by the Apostles to the Faithful then living, ought to be receiv'd, as a Doctrin necessary for all succeeding Ages, and that Submission and Obedience ought to have been as much the Duty of Believers, ever since, as it was then; the Commands and Practice of that time





time, being undoubtedly the best, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrine of Submission in their Books and Sermons, but also observe it in their Lives; having in all Ages depended on their Elders and Prelates in all Matters touching the Discipline and Government of the Church; leaving *Rule* to those, whose Charge and Office it is to *Rule*; and never believing, that they who are under Charge, and Command expressly by St. Paul to *Remember* and *Obey* those who have the *Rule* over them, can upon any pretence whatsoever, say, tho' an Angel from Heaven should come and Preach otherwise, be discharg'd from this Christian Obligation and be exempted from *Remembering* and *Obe-ying*, whom thus by God, speaking by his Apostle, they are Com-manded to *Remember* and *Obey*. And upon this ground it is, that in things concerning the *Order* to be observ'd in the *Divine Service*, in all *Ceremonies*, *Holy Rites*, *Ecclesiastical Constitutions*, and *Ordinances*, they have neither *Will* nor *Will* of their own; but always receive and think that the *Best*, which is *Order'd* and *Appointed* by those, to whom, by *Divine Law*, they owe this *Submission* and *Obedience*, and to whom the *Ordering* and *Appointing* these things appertains. And therefore if these appoint a *Day of Humiliation*, for imploring God's Mercy, or averting his Judgments, they never scruple to observe it; if a *Day of Thanksgiving* in memory of some signal Benefit, they likewise *Obey*. If these judge it fit, that on every *Friday* should be Com-memorated the Death and Passion of our Redeemer in *Fasting*; and Command *Lent* to be observ'd, in remembrance and imitation of our Lord's forty days Fast in the Desert, they think it their obligation to do so. If these order such and such days to be set apart, and kept Holy in Remembrance and Thanksgiving for the *Incarnation*, *Nativity*, *Circumcision*, *Resurrection* and *Ascension* of *Christ*, and for other such like intentions, they esteem it sinful to oppose it. If these judge it decent that the Faithful should bow at the Name of *Jesus*, stand at the reading of the Gospel, prostrate or incline themselves at the Con-fession. If they appoint *Tapers* and *Lamps* to be used in Churches, to re-present our Saviour, who came to enlighten the World; and *Incense* to be used, to mind the People, that their Hearts and Prayers, should, like the Smoke, ascend directly toward Heaven: If in the Admini-stration of the *Sacraments*, in *Exorcisms*, in the *Offices*, and the Ce-lebration of the *Mass*, these determin several *Rites* and *Ceremonies* to be observ'd, for more *Decency*, greater *Solemnity*, and that by such exte-riour helps, the minds of the Faithful may be mov'd to the contem-plate of the *Sacred Mysteries*, and rais'd more sensibly to the appre-

hension of the Majesty of God, in whose Honour all is perform'd; they look upon themselves bound to allow and embrace all these things without reluctance or opposition; always thinking, that to be most proper, which is instituted by such, who have the Rule over them. And if any endeavour to raise Disputes, and be contentious concerning the Necessity of these Institutions, *they have no such Custom, neither the Churches of God.* One thing they know to be necessary, that is, that they should be Obedient; and that in the Service of God, they must not honour him as the Jews did, (*Isa. 58. 13.*) by *doing their own ways, finding their own pleasure, and speaking their own words*; but as Christians are Commanded, in a true Self-denyal, a sincere Humility and Obedience, submitting to those whom God has left to Rule and govern the Flock. Neither is there any danger of falling back into the Jewish Law, by approving the allow'd Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the same time extinct: But only such as were meer Types and Figures, of things to come in the New Law, which are now fulfill'd: Whilst others, fit for the raising Devotion, and expressing the affections of the Soul; and other such ends, are still commendably retained as lawful, and equally necessary now, as heretofore: such are, *Kneeling, Fasting, lifting hands and Eyes to Heaven, Sighing, knocking the Breast, days of Humiliation, Thanksgiving, Watching, Hair-Cloth, Singing, Impositions of Hands, Benedictions, using Oyl, Spittle, Breathing, &c.* all which are as lawful, convenient and necessary for Christians, as they were for Jews: and no more to be neglected, because they were us'd in the Old Law, than Praying, meeting together, Reading the Law, Singing Psalms, Humility and Obedience, &c. are to be laid by and disown'd by Christians, because they were observed by the Jews. Especially since these, with many others, have been recommended to us by the Practice of Christ and his Apostles, and of all Primitive Christianity. Neither has the use of Holy Ceremonies been wholly disapproved by those of the Reformation. The English Profession of Faith, Publish'd in the year 1562. allows them in the Thirty Fourth Article. The Bohemick Confession in the Fifteenth Article, Anno 1537. The Augustin, Tit. de Miss. An. 1530. as it was penn'd by Melancthon. So that since Ceremonies are generally look'd on as commendable and lawful amongst Christians; the Papists judg it proper to those, who have the Rule, to Order and Dispose of them, and declare to the Flock, *how, when and where* they are to be observed. And if they who govern, judg fit to oblige the Faithful to the observance of any in particular, they teach that it is the Duty of the Flock,

to Obey. Things *indifferent*, after such Commands, being no longer of choice, but *necessary*; and no less *obliging*, than the Commands of a Father to his Child; where in case the thing be not apparently *sinful*, 'tis no persuasion of the thing being *superfluous*; can excuse an obstinate denial from *Disobedience*. It being more safe and Christian-like, for all that are under any Government, whether Natural, Ecclesiastical or Civil, to perform and comply with such things, as they judge in their own private Sentiments, *Unnecessary*; meerly upon the account of being *Commanded*; than upon such considerations, to disturb the order of Government, and fly in the Face of Lawful Authority: Than which nothing is more opposite to the Principles of Christianity, and destructive of all Human Society. And upon these grounds it is, that the *Papists*, founding themselves upon the sure foundation of *Humility* and *Obedience*, have in all Ages acknowledged *Overseers* and *Rulers* over them to watch and feed the *Flock*, to whom God hath given *Power*; there being no power but of God, and that *whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation, Rom. 13. 1, 2.*

37. Of Innovations in Matters of Faith.

HIS Church has made several Innovations in Matters of Faith, and howsoever she lays claim to Antiquity, with a pretence of having preserv'd the *Dogma* of the *Apostles* inviolable and entire; yet 'tis evident to any serious Observer, that the greatest part of her Belief is meer Novelties; not bearing date from Christ or his *Apostles*, but only from some of her own more modern Synods. There scarce having pass'd any Age yet, wherein there has not, in these Ecclesiastical Mints, been coin'd New Articles*, which with the

HIS Church has never made any Innovation in Matters of Faith; what she believes and teaches now, being the same that the *Catholick Church* believ'd and taught, in the first three or four Centuries after the *Apostles*. And tho' in most of her *General Councils* there has been several Decisions touching Points of Faith; yet can no one, without an injury to truth, say that in any of these has been coin'd new Articles, or Christians forced to the acceptance of Novelties, contrary to *Scripture* or antient Tradition. These have only trodden in the *Apostles* steps; as often as they have been in the like circumstances with them; doing exactly according to the Form and

counterfeit stamp of Christ and his Apostles, are made to pass for Good and Currant, amongst her credulous and undiscerning retainers: And, besides these, what a great number of Errours have been introduced at other times; how many did Pope Gregory bring in, and how many the Ignorance of the Tenth Age? So that if we compare the Church of Rome now, with the Primitive times of the first three or four hundred years, there are no two things so unlike; she is a Garden now, but quite overgrown with Weeds; she is a Field, but where the Tares have perfectly choak'd up the Wheat, and has little in her of Apostolical, besides the Name.

to preach the contrary. Thus in the year 325. the first *Nicene Council* declar'd the Son of God to be *Consubstantial* to his Father; against the *Arians*; with an obligation on all to assent to this Doctrin, though never till then, propos'd or declar'd in that Form. Thus in the year 381. the *Holy Ghost* was declar'd to be God; against *Macedonius* and his Followers, in the first *Constantinopolitan Council*. And in the first *Ephesin*, Anno 431. *Nestorius* was condemned, who maintain'd two Persons in Christ, and that the blessed Virgin was not Mother of God; with a Declaration, that both these Tenets were contrary to the *Catholic Faith*. In the second *Nicene Council*, Anno 787. Image-Breakers were anathematiz'd. And so others at other times; and at last, in the *Council of Trent*, was declar'd the *Real Presence*, *Transubstantiation*, *Purgatory*, the lawfulness of the Invocation of Saints, of keeping Holy Images, &c. against *Luther*, *Calvin*, *Beza*, &c. And now, though in all these and the other *General Councils*, the Persons condemned took occasion, from these *New Declarations*, to cry out; *Novelties*, *Novel-*

Example left to the Church, by those perfect Masters of Christianity. And therefore as the *Apostles* in their Assembly, (*Acts 15.*) determin'd the Controversie concerning the *Circumcision*; and propos'd to the Faithful, what was the Doctrin of Christ in that point, of necessity to be believ'd; of which till that decision, there had been rais'd several Questions and doubts; but now no longer to be questioned, without the Shipwreck of Faith. So in all succeeding ages the Elders of the Church, to whom the *Apostles* left their Commission of watching over the Flock, in their Councils have never scrupled to determin all such Points, which had been controverted amongst the Brethren, and to propose to them, what of necessity they were to believe for the future; with *Anathema* pronounced against all such, as should presume

Novelties, to fright the People with the noise of *new coin'd Articles*, and that the *Inventions of Men* were impos'd on them, for *Faith*. Yet 'tis evident that these *New Declarations* contain'd nothing but the *Antient Faith*; and that there had never been any such *Declarations* made, had not the Doctrin propos'd in them, being oppos'd and contradicted by some seducing Spirits, who going out from the Flock, endeavour'd by making Divisions, to draw numbers after them. So that the *new Proposal* of a Teneer, is but a fallacious proof of the Doctrin being lately invented; but a good Argument of its being lately oppos'd. 'Tis certain from Scripture (*Acts 15.*) that the Apostles had never declar'd the non-necessity of *Circumcision*, had not certain men come down from *Judaea* and taught the Brethren the contrary. And that the *consubstantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholic Doctrin*. And as certain it is, that the *Council of Trent* had been altogether silent as to *Transubstantiation*, *Praying to Saints*, *Purgatory*, &c. had not *Luther*, *Calvin* and their Disciples, once Professors of this Doctrin, gone out from the Flock, and upon the Presumption of a *New Light*, endeavour'd to perswade the Faithful, that these Tenets, then believ'd by the whole *Christian World*, were no longer to be own'd; but to be quite thrown by, as *Antichristian* and *diabolical*. 'Twas this oblig'd the *Pastors* to watch and take care of their Flock; and therefore not flying away, as the *Hireling* does, when the *Wolfe catcheth*, and scattereth the *Sheep*, they assembled together into a Body, and declar'd to all, under their charge; that they ought not to follow *strangers*; that howsoever these came pretending to the *Shepherd's voice*: yet since they came not by the door into the *sheepfold*; but climbing up some other way, they were no *shepherds*; but *thieves and robbers*; such whose business was not to feed; but to steal, kill and destroy. 'Twas this made them encourage all under their care, not to waver; but to stand fast, and hold the profession of their Faith, and notwithstanding all pretences; by no means to suffer themselves to be deluded, and led away with *strange Doctrines*; and that they might the better secure them from falling into *Errors*, they gave them a Draught of their *Christian Doctrin*; especially of all those points, which these *modern self-commissionated Apostles* did preach against; and endeavour to undermine; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apostles*. Securing them, that whatsoever was contrary to this, was *Novelty* and *Erreur*. And now in the *Pastors* declaring this to the Faithful, where was the *Innovation*? The *Council* did nothing but

but propose fully and explicately, what, before their meeting, was the Doctrin of all *Christendom*, and had been so amongst the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrin thus believ'd and receiv'd; which *Luther* was not asham'd to own himself guilty of; plainly acknowledging, that he separated from the whole World.

But it seems that the whole World was then corrupted, and the Religion then every where Profess'd, was overgrown with Superstitions, Errors and Abominations; such as had crept into the Church, some five Hundred Years before, some nine Hundred, and some a Thousand; and 'twas from these *Luther* separated, intending to Re-form Christianity, and bring it to the purity of the *Primitive* times, of the first three Hundred Years. And was it not very strange now, that so many gross *Fooleries*, idle *Superstitions*, and even down-right *Idolatry*, should creep into a Church, and spreading it self through all Nations, infect the whole World, becoming the publick Profession of Christendom for so many hundred Years, and be confirm'd and established by the Laws of every Kingdom; and that no body should take notice of any such thing, either at its first Rise, or in all its Progress of so many Years: Inasmuch, that had not *Luther* made the Discovery, 'tis likely we should never have come to the knowledge of these Thousand Years Errors and Corruptions? No thinking Man certainly, but judges it impossible, that the very *Fundamentals* of Christianity should be shaken, and the Religion planted by the Apostles turned into *Idolatry*; and yet that no Learned Man should any-where appear to contradict these Abominations, no Zealous Pastors to withstand them, no Pious Princes to oppose them? History sufficiently satisfies any Curious Reader; that from the first planting of the Church, there has been in no Age, any Man yet that has Preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing Novelties, has endeavour'd to infect the minds of the Faithful with *Herese* and *Superstition*; but immediately have stood up Vertuous and Learned Men, in defence of the Truth; in their Writings and Sermons publicly confuting and condemning the Errors, and giving an alarm to the World, to beware of such *Deceivers*, and their wicked Doctrin; and withal, never omitting, to Record their names to Posterity; with an account of the Year when they began to Preach; under what Emperors, and what was the occasion of their *Revolt*. Was not all this; and even more done against *Arius*? How many appear'd against the *Manichees*? How many against the *Donatists*; against the *Novations*, against the *Macedonians*, the *Nestorians*, the *Eutychians*, the *Pelagians*, the *Berengari-*

ans, &c. So that never any thing has made so much noise in the World, so many commotions, so many disturbances; nothing has been so impossible to be carryed on with *secrecie* and *silence*, as the broaching any new *Heresie*, the making a *Schism*, the alteration of *Religion*, the starting up of some new *Society* and Pretenders to *Reformation*. What Tumults did all the fore-mentioned *Apostles* raise, in Preaching their new *Gospel*? How was the Peace of *Christendom* disturb'd at the Doctrin of *Mahomet*, and the crying up the *Aleorani*? What Stirs and Commotions at the *Reformation* of *Church* and *Faith*, pretended by *Luther*, *Zwingle* and *Calvin*? How then can it be judg'd in the least probable, that great variety of *erroneous Tenets* and *Antichristian Doctrin* should be introduc'd by the *Papists*, contrary to the sense and belief of all *Christianity*, either in the fourth, fifth, sixth or tenth Century; and yet that there should not be the least disturbance occasion'd by it, no tumult or opposition; but all done with so much quietness, in such a profound Peace and Silence, that had it not been for the *News* brought, some Ages after, we had never suspected the *Alteration*? And is this possible? Is it possible, that the whole *Christian World* should change their *Religion*, both as to the *internal Belief*, and *external Profession* and *exercise* of it; and no body be sensible of the change, so as to withstand the Abomination, or to transmit to *Posterity*, even so much as the least Word of its beginning or propogation? Let any man upon some consideration, tell me, whether it be possible, that this one little Kingdom of *England* should fall from this *pure Apostolical Doctrin* it now professes, into downright *Papery*, (or any other way alter the whole Scheme of its *Religion*) and have the *Alteration* confirm'd by several *Acts of Parliament*, and continue in the publick Exercise of it for a thousand, five hundred, or even one hundred years, and yet no one in the Kingdom, or out of it, should be sensible of the *Alteration*; but all to be manag'd with such *Policy* and *Craft*, that the whole business should be a *Secret* for many Ages? And if this be scarce to be thought possible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole *Christian World*? Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon such a *Report*, condemn the *Faith* and *Religion* of his *Ancestors*, for *Novelty* and *Human Inventions*; and quite laying aside this, take him for the Rule of his *Reformation*, who thus, without Reason, Justice or Truth, has thrown such an Infamy upon all the *Christians* preceding him for a thousand years?

But

But not to insist on these reasonings, for the wiping off the scandal of *Novelty* from the *Doctrin* of the *Church of Rome*; 'twould not be amiss here, to look beyond the *Tenth Century*, as also beyond the time of *Pope Gregory*. And if in those earlier Christians, nothing can be found of that *Faith* and *Profession*, which is charged as *Novelty* and *Error* against the *Church of Rome*; all the *Papists* in the *World* shall join with their *Adversaries*; and condemning *Pope Gregory* for a *Seducer*, and all of the *Tenth Age* for so many *Ignoramus's*, shall in one voice with them cry out against all such *Doctrin*, *Novelty*, *Novelty*, *Error*, *Error*. But if, on the contrary, every *Point* thus challeng'd of *Novelty*, shall appear to have been the *Profession* of the *Faithful* in the time of the *Parity* of the *Gospel*; if before *Pope Gregory* we find that *Invocation of Saints*, the *Real Presence*, *Transubstantiation*, *Purgatory*, *Prayer for the Dead*, the *Use of Holy Images*, *Relicks*, the *Sign of the Cross*, *Processions*, &c. were a receiv'd *Doctrin*, and common *Practice* of *Christians* in those *Primitive times*: Then shall the *Papists* remain as they are, as being of the same *Faith* and *Religion*, with those *Antient Believers*, without any *Additions* and *Alterations*; and all their *Adversaries* ought in justice to return again to their *Communion*, and making up one *Quire*, cry out with them; *Blessed are they, who believe as our Forefathers believ'd, who receiv'd their Faith from the Apostles and their Successors; and Accursed be they, who separate from this Faith, and upon the Noise of Novelty and Error make Divisions in the Church, and fall from her Communion, believing Lies rather than Truth.*

In order to this, I intended in this place to have given the *Reader* a fair prospect of the *Doctrin* and *Belief* of the *Fathers*, at the first five hundred years after *Christ*; but finding the *Matter* to encrease so much beyond expectation upon my hands, I have reserv'd them for another occasion. But however, upon confidence of what I am able to produce in that *Point*, I cannot omit to assure the *Reader*, that the chief and most material *Points* charg'd upon the *Church of Rome* for *Novelty*, the *Primitive Fathers* do so plainly own to have been the *Faith* and *Profession* of the *Church* in their days; and to have been deliver'd down and taught as the *Doctrin* of the *Apostles*; that an impartial Considerer need not take much time to conclude, whether are the greater *Innovators*, those that now Believe and Profess these Tenets and Practices; or they that disown or reject them. 'Tis evident, that every *Point* of that *Doctrin*, which is now decry'd for *Popery*, and basely stigmatiz'd with the note, of *Errors* introduc'd of late, and of a modern invention, is by many Ages older than those, who are reputed to be the *Authors*; the every particular *Article* laid to the

Ignorance of the Tenth Century, and to the contrivance of *Pope Gregory*, are as expressly and clearly own'd, and taught some Ages before, as it is now at this day. That those Great Men were as down-right *Papists* in these Points, as we are now. And that any *disturber of Christianity* might have as well defam'd them for believers of *Novelties and Errors*, as we are now at this present. The *Faith* that they profess'd then, we profess now; and if any of our Doctrine be *Novelty*, 'tis a *Novelty* of above twelve hundred years standing: And who can question it not to be of an older date? If it was the publick belief of the *Christian World*, in the fourth Century, who can be better Witnesses of what was believ'd before them, even in the third Age, than They? They tell us, that the Doctrine they maintain and deliver, is the *Faith of the Catholick Church*, receiv'd from their Fore-fathers, and as it was taught by the *Apostles*; and we don't find that in any of these Points, they were challeng'd by any Authority, or opposed by the Pastors of the Church, or any Writers, either then living or succeeding them; but received always with great veneration; And upon what grounds can any challenge them now? Is it possible, that any living now, can give a better account of what was believ'd and practis'd in the third Age, than They that immediately follow'd them? Which will be more credible Witnesses of what was done in *Forty Eight*; those that shall be alive fifty years hence; or they that are not yet to come these thousand years? If therefore these Holy Men declare to us the Doctrine they believ'd; with an assurance, that it was the Faith of the *Catholick Church*, so believ'd by their Ancestors, and as they had receiv'd it from the *Apostles* and their Successors; do not they deserve better credit, than others, who coming a thousand years after, cry out against all these several Points, that they are nothing but *Novelty and Error*? 'Tis evident therefore to him, that this noise of *Novelty*, was nothing but a *stratagem* for the introducing of *Novelties*; and that those that brought an Infamy upon these Points, by this aspersion, might with as great applause every, and as easily have laid a scandal upon other Article of the Christian Faith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been so far done already, that even three parts of that Doctrine, pick'd out by the *first Reformers*, for *Apostolical*, and conform to the Word of God, we have seen in our days clamour'd against for *Novelty*, and thrown by with as general Approbation, and as clear Evidence of the charge, as ever they laid by *Transubstantiation* and the *Primacy*. The *first Reformers* cast off the Authority of the *first Bishop*, as being a *Novelty*; Others soon after cry'd down the Authority of all *Bishops*, for a *Novelty*. The *First* disown'd a great part of the *Priestly Function*, as being lately crept in; the *Others* disown'd all the rest, and

even *Ordination* it self, as having all crept in together. The *First* threw out a great number of *Ceremonies*, as being not *Apostolical*, but of a modern Institution: The *Others* threw out even what they had retain'd, for being no more an Ordination of the *Apostles*, than the former. The *First* laid by five of the *Sacraments*; the *Others* laid by the other two. And thus *Novelty* was the *Word*, whensoever any receiv'd Doctrine of Christianity was to be outed, and may to be made for a *Novelty*: And he does not doubt, but, that if the noise of *Novelty* continue long, so unhappily successful as of late, and the liberty be permitted to every *presuming Spirit*, to fix this scandal upon whatsoever Doctrine or Institution they shall think fit; that all Christianity is in a fair way of being thrown out of doors: and the *Bible*, *Preaching*, *Catechising*, *Christ's Incarnation* and *Passion*, &c. is as likely to be cast off for a *Novelty*, as all the rest have been. Those that will but shew to the People, that even these things have been all receiv'd from *Rome*, and that the *Papists* by their *Missionaries*, spread these Doctrines over the World, may soon perswade them, they are nothing but *Popish Inventions*, meer *Novelties*; that those that began the *Reformation*, did their business by halves, and that the World will never be thoroughly *Reform'd*, till all these *Romish Superstitions*, are laid by with the rest; they being of the same date: He takes no notice thereof of all the clamours rais'd against several points of the receiv'd Doctrine of his Church; his Faith is founded on better Principles, than to be shaken with such a *Vulgar Engine*. *Novelty*, *Novelty*, is a cry, that may fright unthinking Men from their Religion; but every serious Man will require better Motives than a *Noise*, before he forsake any point of his Faith; and 'tis impossible he should joyn with any in condemning such things for *Novelties*, which he finds the Profession of all *Antiquity*.

THE CONCLUSION.

TThese are the Characters of the Papist, as he is Mis-represented, and as Represented. And as different as the One is from the Other, so different is the Papist, as reputed by his Maligners, from the Papist, as so what he is in himself. The One is so Absurd and Monstrous, that 'tis impossible for anyone to be of that Profession, without first laying by all thoughts of Christianity, and his Reason. The Other is just contradictory to this; and without
any

any farther Apology, may be expos'd to the perusal of all Prudent and Unpassionate Considerers, to examine if there be any thing in it, that deserves the hatred of any Christian : And if it be not in every Point wholly conform to the Doctrine of Christ, and not in the least contrary to Reason. The Former is a Papist, as he is generally apprehended by those, who have a Protestant Education ; such as whensoever reflected on, is conceiv'd to be a perverse, malicious sort of Creature, Superstitious, Idolatrous, Atheistical, Cruel, Bloody-minded, Barbarous, Treacherous, and so Prophane, and every way Unhumane, that 'tis in some manner doubted, whether he be Man, or no. The other, is a Papist, whose Faith is according to the Proposal of the Catholick Church ; which by Christ's Command, he is oblig'd to believe and hear, and whose whole design in this World, is for obtaining Salvation in the next. And is it not strange, that these two Characters so directly opposite, so wholly unlike one the other, that Heaven and Hell is not more, should agree to the same person : 'Tis certainly a strange piece of injustice, and yet not at all strange to those, who know, that they that follow Christ shall be hated by the World, that those who study the Wisdom of Heaven, shall have the repute of Fools ; and that as many as attend the Lamb, shall be painted in the Livery of Satan. Our Fore-fathers were so, before us ; all the Primitive Christians, the Apostles, and even the Lamb himself, our Redeemer. Calumny ever follow'd them, Mis-representation waited upon them ; and what wonder that Infamy was their constant Attendance ? And now if the Orthodox Christians, have thus in all Ages had their double Character ; one of Justice, exactly drawn from what they really believ'd and practis'd ; the other of Malice, copied from them, as Mis-represented : 'Tis not at all strange, to find it so now in our days ; when Calumny, Malice, Ignorance, &c. are as powerful as ever ; who, though from the beginning of the World, that is above five thousand Years, they have made it their chief business to Paint, Copy and Represent Things and Persons ; yet they never did it with so much injury, so altogether unlikely, as they do now to the Papists ; there being scarce any one Point of their Faith and Profession, which they do not either blindly mistake, or basely disguise. The Papists believe 'tis convenient to pray before Holy Images, and give them an inferiour or relative respect. These describe the Papists Praying to Images, and Worshipping them as Idols. The Papists believe 'tis good to desire the Prayers of the Saints, and Honour them as the Friends of God. These Paint out the Papists, as believing Saints to be their Redeemers, and Adoring them as Gods. The Papists believe, that Christ left a Power in the Priests of his Church, to Absolve all truly Penitent Sinners from their Offences. These Represent the Papists as believing, That the Priests can infallibly forgive all such as come to Confession, whether they Repent, or no. The Papists believe there's Power in the supreme Pastor, upon due Motives of granting Indulgences ; that is, of releasing to the Faithful such Temporal Penalties, as remain due

to their past sins, already remitted as to their guilt; on condition they perform such Christian Duties as shall be assign'd them, i. e. humble themselves by Fasting, Confess their sins with a hearty Repentance, Receive Worthily, and give Alms to the Poor, &c. These make the Papists believe, That the Pope, for a sum of Money, can give them leave to commit what sins they shall think fit, with a certain Pardon for all Crimes already incurr'd; and that there can be no danger of Damnation to any, that can but make a large Present to Rome, at his death. The Papists believe, That by the Merits of Christ, the good Works of a just Man, are acceptable to God, and through his Goodness and Promise, meritorious of eternal happiness. These report, That the Papists believe they can merit Heaven by their own Works, without any dependance on the work of our Redemption. The Papists worship Christ really present in the Sacrament true God and Man. These say they fall down to, and worship a piece of Bread. Some Papists maintain the Deposing Power: These will have it to be an Article of their Faith, and that they are oblig'd to it by their Religion. Some Papists have been Traytors, Rebels, Conspirators, &c. These make these Villanies to be Meritorious among the Papists, and that 'tis the Doctrine of their Church. And thus there is scarce any one thing belonging to their Faith and Exercise of their Religion, which is not wrong'd in the describing it, and injuriously Mis-represented. And if any be so curious, as to desire to be satisfied, how this comes about; let him but stand by any of the Undertakers, while they are taking the Copy of Popery, and observe their Method, and he may soon come to the bottom of the Mystery. He may see them seriously viewing some of her Tenets; and upon a short consideration, immediately to fall to the making Inferences, and deducing Consequences, then down go these for so many Articles of Popery. They go on, and see other of her Tenets, and these containing Mysteries, such as Reason cannot reach to, when Faith is not an assistance; they are presently follow'd with variety of Absurdities, and seeming Contradictions: And down go these to the former, for so many Articles of Popery. They pass on to others, and these being not conform to the Principles of their Education; several Misconstructions are presently rais'd upon them, and down go these for so many Articles of Popery. They look forward, and seeing others, in the practice of which, many Abuses have been committed; then down go the Abuses for so many Articles of Popery. Hence they turn to the Court of Rome, and as many Disorders and Extrayagancies as they find there, so many Articles of Popery. They enquire into the Actions and Lives of her Pastors and Prelates, and as many Vices, as many wicked Deglins they discover there, so many Articles of Popery. They examine the behaviour of her Professors, and whatsoever Villanies, whatsoever Treasons and Inhumanities, they find committed by any that own themselves Members of that Communion, down they all go for so many Articles of Popery. They hear the reports of such as have deserted her Authority,

thority, and tho' through their extravagancies and rashes, they deserve not credit even in a trifle? yet their whole Narrative shall be accepted, and all their idle Stories be sum'd up, for so many Articles of Popery. They peruse every scurrilous Pamphlet and abusive Libel; and such ridiculous Fables, as are only fit for a Chimney-corner, they borrow thence, and set them down for so many Articles of Popery. They turn even every Popish Author, and whatsoever light, loose or extravagant Opinions, whatsoever Discourses carried on either through Flattery, Disgust, or Faction, appear in any of them, they are all mark'd out for so many Articles of Popery. And by these and such like means is finish'd at last a compleat draught of Popery, in which she is render'd so foul, monstrous and abominable, that there can be nothing rag'd from the very finks of Turcism, nothing borrow'd from the wild Africans, or barbarous Americans, that can make her more odious, or add to her deformity. Why, and is not Popery then, such as 'tis thus generally painted? No, 'tis no more like it, than Monarchy is to that which turbulent Republican Spirits shew for it; when displaying to the multitude some Miscarriages of State, Fraillies in Persons in Dignities, Abuses of Government, &c. they cry out, Behold this is Monarchy. By these means making it Infamous among the People, that they may more easily overthrow it. And are not the Papists such as they are commonly Represented? No: They are no more, alike, than the Christians were of old under the Persecuting Emperors, to what they appear'd, which clothed with Lions and Bears Skins they were expos'd in the Amphitheatre to Wild Beasts; under those borrow'd Shapes to provoke their Savage Opposites to greater fury; and that they might infallibly, and with more rage, be torn in pieces. Let Monarchy be shewn in its own colours; and the Christians be expos'd in their own form, and one will have but few Maligners, and the others will meet with a more Temperate behaviour, even from the wildest Beasts. Let any but search into the Councils of the Church of Rome, even that of Trent, than which none can be more Popish; let them peruse her Catechisms, that, and Parochos, or others set forth for Pastors to instruct their Flock, and for Children, Youth, and others to learn their Christian Doctrine, of which there is extant great variety in English. Let them examine Vernon's Rule of Faith, and that set forth by the Bishop of Condar. Let them look into the Spiritual Books of Direction: Those of Bishop Sales, the Following of Christ, the Christian Rules, the Spiritual Combat, Grando's Works, and inquire others of this sort, which Papists generally keep by them for their Instruction: And then let them freely declare, whether the Papists are so ill principled, either as to their Faith or Morals, as they are generally made appear. A little diligence in this kind, with a serious inquiry into their conversation, their manner of Living and Dying, will easily discover, that that of Beast, with which they are commonly expos'd to publick, is not theirs, but only of the skin, that is thrown over them. The Papists own, that there are amongst them

them Men of very ill Lives, and that if every corner be narrowly sifted, there may be found great abuses, even of the most sacred things; that some in great Dignities have been highly vicious, and carried on wicked Designs: That some Authors maintain and publish very absurd Opinions, and of ill consequence: But these things are nothing of their Religion, they are Imperfections indeed, the Crimes, the Scandals of some in their Communion; but such they are so far from being oblig'd to approve, maintain or imitate, that they wish with all their heart, there had been never any such thing, and desire in these Points a thorough Reformation: Tho' the Imprudences therefore, the Failings, the Extravagancies, the Vices, that may be pick'd up, throughout the whole Society of Papists, are very numerous and great, and too too sufficient, if drawn together, for the composing a most Deform'd Antichristian-Monster; yet the Popery of the Roman-Catholicks is no such Monster, as 'tis painted. Those things which are commonly brought against them, being as much detested by them, as by the Persons that lay the charge of their dis-favour; and having no more relation to them, than Weeds and Tares to the Corn amongst which it grows; or Chaff to the Wheat, with which it lies mix'd in one heap. A Papist therefore is no more than he is above Represented; and whosoever enters that Communion, has no obligation of believing otherwise, than as there specified. And though in each Particular, I have cited no Authorities; yet for the truth and exactness of the Character, I Appeal to the Council of Trent. And if in any Point it shall be found to disagree, I again promise, upon notice, publicly to own it. And as for the other Part, of the Papist Mis-represented, it contains such Tenets as are wrongfully charged upon the Papists; and in as many respects, as it is contrary to the other Character; in so many, it is contrary to the Faith of their Church: And so far, they are ready to disown them, and subscribe to their Condemnation. And though any serious enquirer may be easily satisfied as to the truth of this; yet for a publick satisfaction, to shew that those Aominable Unchristian Doctrines are no part of their Belief; (however extravagant some men may be in their Opinions;) the Papists acknowledge that a Faith assenting to such Tenets, is wholly opposite to the Honour of God, and Destructive to the Gospel of Christ, and do publicly invoke God Almighty's Judgements upon that Church, which teaches either publicly or privately such a Faith. And since 'tis lawful for any Christian to answer Amen, to such Anathema's, as are pronounc'd against things apparently sinful; the Papists, to shew to the World that they disown the following Tenets, commonly laid at their dore; do here oblige themselves, that if the ensuing Curses be added to those appointed to be read on the First day of Lent: They will seriously and heartily answer Amen to them all.

I. Cursed

I. Curfed is he that commits Idolatry; that prays to Images or Relicks, or Worships them for God. *R. Amen.*

II. Curfed is every Goddeſs Worſhiper, that believes the Virgin *Mary* to be any more than a creature; that Honour her, Worſhip her, or puts his Truſt in her, more than in God; that believes her above her Son, or that ſhe can in any thing command him. *R. Amen.*

III. Curfed is he that believes the Saints in Heaven to be his Redemers, that prays to them as ſuch, or that gives Gods Honour to them, or to any creature whatſoever. *R. Amen.*

IV. Curfed is he that Worſhips any Brea den God, or makes Gods of the empty Elements of Bread and Wine. *R. Amen.*

V. Curfed is he that believes, that Priests can forgive ſins, whether the ſinner repent, or no: Or that there's any power in Earth or Heaven, that can forgive ſins, without a hearty repentance, and ſerious purpoſe of amendment. *R. Amen.*

VI. Curfed is he that believes there's Authority in the Pope or any others, that can give leave to commit ſins: Or that can forgive him his ſins for a ſum of Money. *R. Amen.*

VII. Curfed is he that believes, that Independent of the Merits and Paſſion of *Chriſt*, he can Merit Salvation by his own good Works; or make condign ſatisfaction for the guilt of his ſins, or the pains Eternal due to them. *R. Amen.*

VIII. Curfed is he that contemns the Word of God, or hides it from the people, on deſign to keep them from the knowledge of their Duty, and to preſerve them in Ignorance and Errour. *R. Amen.*

IX. Curfed is he that undervalues the Word of God, or that forſaking Scripture, chuſes rather to follow Humane Traditions than it. *R. Amen.*

X. Curfed is he that leaves the Commandments of God, to obſerve the conſtitutions of Men. *R. Amen.*

XI. Curfed is he that omits any of the Ten Commandments, or keeps the people from the knowledge of any one of them, to the end they may not have occaſion of diſcovering the Truth. *R. Amen.*

XII. Curfed is he that preaches to the people in unknown Tongues, ſuch as they underſtand not; or uſes any other means, to keep them in ſtupidity. *R. Amen.*

XIII. Curfed is he that believes that the Pope can give to any, upon any account whatſoever, Diſpenſations to Lie, or Swear falſly: Or that 'tis Lawful for any, at the laſt hour to proteſt himſelf Innocent, in caſe he be Guilty. *R. Amen.*

XIV. Curfed is he that encourages ſins, or teaches Men to deſer the amendment of their lives, on preſumption of their Death-Bed-repentance. *R. Amen.*

XV.

XV. Cursed is he that teaches Men, that they may be Lawfully drunk on a Friday, or any other Fasting-day; tho' they must not taste the least bit of Flesh. *R. Amen.*

XVI. Cursed is he who places Religion in nothing but a pompous shew consisting only in Ceremonies; and which teaches not the People to serve God in Spirit and Truth. *R. Amen.*

XVII. Cursed is he who loves or promotes cruelty, that teaches People to be Bloody-minded, and to lay aside the meekness of Jesus Christ. *R. Amen.*

XVIII. Cursed is he who teaches it Lawful to do any wicked thing, tho' it be for the Interest and Good of Mother-Church: or that any Evil action may be done, that Good may come of it: *R. Amen.*

XIX. Cursed are we, if amongst all those wicked Principles and Damnable Doctrine, commonly laid at our Doors, any one of them be the Faith of our Church: And Cursed are we, if we do not as heartily detest all those Hellish Practices, as they that so vehemently urge them against us. *R. Amen.*

XX. Cursed are we, if in an answering, and saying *Amen*, to any of these *Curses*, we use any Equivocations, Mental Reservations; or do not assent to them in the common and obvious sense of the words. *R. Amen.*

And can the Papists then, thus seriously, and without check of Conscience, say Amen to all these curses? Yes they can, and are ready to it, whensoever, and as often as it shall be requir'd of them. And what then is to be said of those, who either by Word or Writing, charge these Doctrines upon the Faith of the Church of Rome, Is a lying spirit in the mouth of all the Prophets? Are they all gone aside? Do they back-bite with their tongue, do evil to their Neighbour, and take up reproach against their Neighbour? I'll say no such thing, but leave the impartial Considerer to judge. One thing I can safely affirm, that the Papists are foully Mis-represented, and shew in publick as much unlike what they are, as the Christians were of old by the Gentiles; that they lie under a great Calumny, and severely smart in good Name, Persons and Estates, for such things, which They as much and as heartily detest, as those who accuse them. But the comfort is, Christ has said to his Followers, Ye shall be hated of all men, (Matt. 10. 22.) and St. Paul, we are made a spectacle unto the World; and we don't doubt, that who bears this with patience, shall for every loss here, and content, receive a hundred fold in Heaven: For base things of the World, and things which are despised, hath God chosen, 1 Cor. i. 28.

The CONTENTS.

	Page
I. O F Images,	2
2. Of Praying to Saints,	4
3. Of Praying to the Virg ⁿ Mary,	5
4. Of Relicks,	6
5. Of the Eucharist,	8
6. Of Merits and Good Works,	9
7. Of Confession,	10
8. Of Indulgences,	11
9. Of Satisfaction,	12
10. Of Reading the Holy Scripture,	13
11. Of Apocryphal Books,	15
12. Of the Vulgar Edition of the Bible,	17
13. Of the Scripture as a Rule of Faith,	18
14. Of the Interpretation of Scripture,	19
15. Of Tradition,	20
16. Of Councils,	22
17. Of infallibility in the Church,	25
18. Of the Pope,	27
19. Of Dispensations,	29
20. Of the Deposing Power,	31
21. Of Communion in one kind,	32
22. Of the Mass,	34
23. Of Purgatory,	37
24. Of Praying in an Unknown Tongue,	39
25. Of the Second Commandment,	41
26. Of Mental Reservations,	42
27. Of Death-bed Repentance,	43
28. Of Fasting,	45
29. Of Division and Schisms in the Church,	46
30. Of Fryars and Nuns,	48
31. Of Wicked Principles and Practices,	52
32. Of Miracles,	53
33. Of Holy Water,	55
34. Of Breeding up People in Ignorance,	57
35. Of the Uncharitableness of the Papists,	61
36. Of Ceremonies and Ordinances,	67
37. Of Innovations in Matters of Faith,	

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18
- 19
- 20
- 21
- 22
- 23
- 24
- 25
- 26
- 27
- 28
- 29
- 30
- 31
- 32
- 33
- 34
- 35
- 36
- 37
- 38
- 39
- 40
- 41
- 42
- 43
- 44
- 45
- 46
- 47
- 48
- 49
- 50

- 1. Of the Nature and Use of the Bible
- 2. Of the Nature and Use of the Bible
- 3. Of the Nature and Use of the Bible
- 4. Of the Nature and Use of the Bible
- 5. Of the Nature and Use of the Bible
- 6. Of the Nature and Use of the Bible
- 7. Of the Nature and Use of the Bible
- 8. Of the Nature and Use of the Bible
- 9. Of the Nature and Use of the Bible
- 10. Of the Nature and Use of the Bible
- 11. Of the Nature and Use of the Bible
- 12. Of the Nature and Use of the Bible
- 13. Of the Nature and Use of the Bible
- 14. Of the Nature and Use of the Bible
- 15. Of the Nature and Use of the Bible
- 16. Of the Nature and Use of the Bible
- 17. Of the Nature and Use of the Bible
- 18. Of the Nature and Use of the Bible
- 19. Of the Nature and Use of the Bible
- 20. Of the Nature and Use of the Bible
- 21. Of the Nature and Use of the Bible
- 22. Of the Nature and Use of the Bible
- 23. Of the Nature and Use of the Bible
- 24. Of the Nature and Use of the Bible
- 25. Of the Nature and Use of the Bible
- 26. Of the Nature and Use of the Bible
- 27. Of the Nature and Use of the Bible
- 28. Of the Nature and Use of the Bible
- 29. Of the Nature and Use of the Bible
- 30. Of the Nature and Use of the Bible
- 31. Of the Nature and Use of the Bible
- 32. Of the Nature and Use of the Bible
- 33. Of the Nature and Use of the Bible
- 34. Of the Nature and Use of the Bible
- 35. Of the Nature and Use of the Bible
- 36. Of the Nature and Use of the Bible
- 37. Of the Nature and Use of the Bible
- 38. Of the Nature and Use of the Bible
- 39. Of the Nature and Use of the Bible
- 40. Of the Nature and Use of the Bible
- 41. Of the Nature and Use of the Bible
- 42. Of the Nature and Use of the Bible
- 43. Of the Nature and Use of the Bible
- 44. Of the Nature and Use of the Bible
- 45. Of the Nature and Use of the Bible
- 46. Of the Nature and Use of the Bible
- 47. Of the Nature and Use of the Bible
- 48. Of the Nature and Use of the Bible
- 49. Of the Nature and Use of the Bible
- 50. Of the Nature and Use of the Bible

Roman-Catholick PRINCIPLES,

In Reference to

GOD and the KING.

PARAGRAPH I.

Of the Catholick Faith, and Church in General.

- Re-emption in Christ, applicable by Faith, Which is but One, Supernatural, By the Divine Providence to be Learnt, Nor from private Interpretation of Scripture, and guided by the Holy Ghost for that end.
- I. **T**HE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then (a) *in and by the Merits of Jesus Christ*, who (*gratis*) Purchas'd it for Us.
- II. These Merits of Christ are not apply'd to Us, otherwise than by a *Right (b) Faith* in Christ.
- III. This *Faith* is but (c) *One*, Entire and Conformable to its Object, being *Divine Revelations*; to all which (d) *Faith* gives an undoubted assent.
- IV. These *Revelations* contain many *Mysteries (e)* transcending the *Natural Reach of Humane Wit or Industry*; Wherefore,
- V. It became the *Divine Wisdom and Goodness*, to provide Man of some (f) *Way or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (g) *Visible and Apparent* to all; Means (h) *proportionable* to the Capacities of all; Means (i) *Sure and Certain* to all.
- VI. This *Way or Means* is not the *Reading of Scripture*, Interpreted according to the *Private (k) Reason* or (l) *Spirit* of every Disjunctive Person, or Nation in Particular; But,
- VII. It is an *Attention* and (m) *Submission* to the *Doctrine* of the *Catholick or Universal Church*, established by Christ for the Instruction of all, (n) *Spread* for that end throughout all *Nations*, and *visibly continu'd* in the Succession of Pastors, and People throughout all *Ages*: From which Church (o) *Guided in Truth*, and secur'd from Error in Matters of *Faith*, by the (p) *promis'd Assistance* of the Holy

a] Eph. 2.8.
1 Cor. 15.
22.
b] Mark 16.
16.
Heb. 11.6.
c] Eph. 4.4.
d] Ja. 2.10.
e] 1 Cor. 1.
20.
Mat. 16.17
f] Isa. 35.8.
g] Joh. 9.41
h] Mat. 11.
25.
i] John 15.
22.
j] 2 Pet. 3.
16.
Pro. 14.12.
Mat. 22.29
k] 1 Joh. 4.
1. & 6.
Pro. 12.15.
m] Matth.
18.17.
Luk. 10.16
n] Psal. 2.8.
Isa. 2.2.&c.
cap. 49. 6.
Mat. 5.14
o] Il. 59.21
Joh. 16. 13
Eze. 37. 26.
Eph. 5. 25.
1 Tim. 3.15
Mat. 16.18
p] Mat. 28.
23.
Ghost, Joh. 14.16

Roman-Catholick Principles.

Ghost, every one may, and ought to (q) *Learn both the Right Sense of the Scripture, and all other Christian Mysteries and Duties*, respectively necessary to Salvation. [Deu. 17. 8
Mat. 23. 2.]

This Church is the same with the Roman Catholic.

VIII. This Church, thus Spread, thus Guided, thus visibly Contin'd, (r) in *One Uniform Faith*, and *Subordination of Government*, is that *Self-same* which is term'd the *Roman Catholic Church*, the *Qualifications* above-mentioned, viz. *Unity, Indeficiency, Visibleness, Succession, and Universality*, being applicable to no other Church, or Assembly, whatsoever. [Can. 6. 8.
Joh. 10. 16.
Rom. 15. 5.
Joh. 17. 22.
Phil. 2. 2.]

From the Testimony of which, we receive the Scripture to be God's Word.

IX. From the *Testimony and Authority* of this Church, it is, that we Receive, and Believe the *Scriptures* to be *God's Word*: And as She can (s) *assuredly* tell Us, This or That Book is *God's Word*, so can she with the like *Assurance* tell us also the *True Sense and Meaning* of it in Controversied Points of Faith; The same Spirit that Writ the *Scripture*, (t) *Enlightning Her* to understand, both *It*, and all matters necessary to *Salvation*. From these Grounds it follows, [Mat. 16. 18.
1 Tim. 3. 15
Mat. 18. 17.
Joh. 59. 21
Joh. 14. 26.]

Divine Revelations only Matters of Faith.

X. All, and only *Divine Revelations* deliver'd by God unto the Church, and propos'd by her to be believ'd *as such*, are, and ought to be esteem'd *Articles of Faith*; and the contrary *Opinions*, *Heresie*. And,

What Heresie, & what Schism?

XI. As an *Obstinate Separation* from the *Unity* of the Church, in known declar'd *Matters of Faith*, is *Formal* (u) *Heresie*; So a wilful *Separation* from the *Visible Unity* of the same Church, in matters of *Subordination and Government*, is *Formal* (x) *Schism*. [1 Cor. 11. 19.
Mat. 18. 17
Tit. 3. 10
1 Cor. 1. 10,
cap. 12. 25.
Joh. 5. 39
Act. 15. per 101.
2 Thes. 2. 15.
cap. 3. 6.
2 Tim. 2. 2.
Ja. 2. 18.]

How Matters of Faith are propos'd by the Church.

XII. The Church proposeth unto us matters of Faith: First, and chiefly, by the (y) *Holy Scripture*, in Points plain and intelligible in it. Secondly, By (z) *Definitions of General Councils*, in points not sufficiently Explain'd in *Scripture*. Thirdly, By (a) *Apostolical Traditions*, deriv'd from *Christ* and his *Apostles*, to all Succeeding Ages. Fourthly, By her (b) *Practice, Worship and Ceremonies*, confirming her *Doctrine*. [Ja. 2. 18.]

SECT. II.

Of Spiritual and Temporal Authority.

What is the I. **G**eneral Councils (which are the Church of God Representative) have no Commission from Christ to Frame New Matters of Faith, (these being sole Divine Revelations,) but only to (a) Explain and Assertain unto Us, what anciently was, and is Receiv'd and Retain'd, as of Faith in the Church, upon arising Debates and Controversies about them. The Definitions of which, General Councils in Matters of Faith only, and propos'd as such, oblige, under pain of Heresie, all the Faithful, to a Submission of Judgement. But,

Gal. 1.7,8.
a] Deu. 17.
8.
Mat. 18.17
Act. 15. per
tot.
Luc. 10. 16.
Heb. 13. 7.
17.

An Explanation of the same Authority.

II. It is no Article of Faith to believe, That General Councils cannot Err, either in matters of Fact or Discipline, alterable by circumstances of Time and Place, or in matters of Speculation, or Civil Policy, depending on meer Humane Judgement or Testimony. Neither of these being Divine Revelations (b) deposited in the Catholick Church, in regard to which alone, she hath the (c) promis'd Assistance of the Holy Ghost. Hence it is deduc'd,

b] 1 Tim.
6. 20.
c] Jo. 14.
16.

A Deduction from thence concerning Allegiance.

III. If a General Council (much less a Papal Consistory) should undertake to depose a King, and absolve his Subjects from their Allegiance, no Catholick (as Catholick) is bound to submit to such a Decree. Hence also it follows:

A second Deduction, concerning the same.

IV. The Subjects of the King of England lawfully may, without the least breach of any Catholick Principle, Renounce, (even upon Oath,) the Teaching, or Practising the Doctrine of deposing Kings Excommunicated for Heresie, by any Authority whatsoever, as repugnant to the fundamental Laws of the Nation, Injurious to Sovereign Power, Destructive to the Peace and Government; and by consequence, in His Majesties Subjects, Impious and Damnable: Yet not properly Heretical, taking the Word Heretical in that natural genuine sense, as it is usually understood in the Catholick Church; on account of which, and other Expressions, (no-wise appertaining to Loyalty,) it is, that Catholicks of tender consciences refuse the Oath commonly call'd the Oath of Allegiance.

Declar.
fz. Sorb.

Roman-Catholick Principles.

The Bishop
of Rome
Supreme
Head of
the Church,
but not In-
fallible.

V. *Catholicks* believe, That the Bishop of Rome is the Successor of S. Peter, (d) Vicar of Jesus Christ upon Earth, and the Head of the whole Catholick Church; which Church is therefore fitly stil'd Roman Catholick, being an universal Body (e) united under one visible Head. Nevertheless.

d] Mat. 16.
17.
Lu. 22. 31.
Jo. 21. 17.
e] Eph. 4.
11, &c.

VI. It is no matter of Faith to believe, That the Pope is in himself Infallible, separated from a General Council, even in Expounding the Faith: By consequence Papal Definitions or Decrees, though ex Cathedra, as they term them, (take exclusively from a General Council, or Universal Acceptance of the Church,) oblige none under Pain of Heresie, to an interior Assent.

Nor hath
any Tem-
poral Au-
thority o-
ver Prin-
ces.

VII. Nor do *Catholicks* (as *Catholicks*, believe that the Pope hath any direct, or indirect Authority over the Temporal Power and Jurisdiction of Princes. Hence, if the Pope should pretend to Absolve or Dispence with His Majesties Subjects from their Allegiance, upon account of Heresie or Schism, such Dispensation would be vain and null: and all Catholick Subjects (notwithstanding such Dispensation or Absolution,) would be still bound in Conscience to defend their King and Countrey, at the hazard of their Lives and Fortunes, even against the Pope himself, in case he should invade the Nation.

1 Pet. 2. v.
12. &c.

The Church
not respon-
sible for the
Errors of
particular
Divines.

VIII. And as for the Problematical Disputes, or Errors of particular Divines, in this or any other matter whatsoever, the Catholick Church is no wise responsible for them: Nor, are *Catholicks* (as *Catholicks*,) justly punishable on their account, But,

King-Kil-
ling-Doct-
rine, Dam-
nable He-
resie.

IX. As for the King-killing Doctrine, or Murder of Princes, Excommunicated for Heresie; It is an Article of Faith in the Catholick Church, and expressly declar'd in the General Council of Constance, that such Doctrine is Damnable and Heretical, being contrary to the known Laws of God and Nature.

Conc.
Consti-
Sess. 15.

Personal
misdeamea-
nours not
to be im-
puted to
the Church

X. Personal Misdeameanors of what Nature soever, ought not to be Imputed to the Catholick Church, when not Justifiable by the Tenents of her Faith and Doctrine: For which Reason, though the Stories of the Paris Massacre; the Irish Cruelties, or Powder-Plot, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless *Catholicks* (as *Catholicks*) ought not to suffer for such Offences, any more than the Eleven Apostles ought to have suffer'd for Judas's Treachery.

XII. It

No Power
on Earth
can autho-
rise Men to
Lie, For-
swear, Mur-
der, &c.

XII. It is an *Article of the Catholick Faith* to believe, that no Power on Earth can *License* Men to Lie, to *for swear*, and *Perjure* themselves, to *Massacre* their Neighbours, or *Destroy* their Native Countrey, on pretence of *promoting the Catholick Cause, or Religion*: Furthermore, all *pardons and Dispensations* granted, or pretended to be granted, in order to any such *Ends or Designs*, have no other *Validity* or *Effect*, than to add *sacriledge and blasphemy* to the above-mention'd Crimes.

Equivoca-
tion not al-
lowed in
the Church

XII. The Doctrine of *Equivocation* or Mental Reservation, however wrongfully Impos'd upon the *Catholick Religion*, is notwithstanding, neither taught, nor approv'd by the Church, as any part of her Belief. On the contrary, *simplicity and Godly sincerity* are constantly recommended by her as truly *Christian Virtues*, necessary to the conservation of *Justice, Truth, and Common-security*.

2Cor. 1. 12.

SECT. III.

Of some Particular controverted Points of Faith.

Of Sacra-
mental Ab-
solution.

I. **E**Very Catholick is oblig'd to believe, that when a Sinner (a) Repents him of his Sins from the bottom of his Heart, and (b) Acknowledges his Transgressions to God and his (c) Ministers, the Dispensers of the Mysteries of Christ, resolving to turn from his evil ways, (d) and bring forth Fruits worthy of Penance; there is (then, and no otherwise) an Authority left by Christ to Absolve such a Penitent Sinner from his Sins; which Authority Christ gave his (e) Apostles, and their Successors, the Bishops and Priests of the Catholick Church, in those words, when he said, Receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven unto them, &c.

a] Ez. 18.
21.
2Cor. 7. 10.
b] Ps. 32. 5.
Pro. 28. 13.
c] Act. 19.
18.
1 Cor. 4. 1.
Jam. 5. 16.
d] Lu. 3. 8.
e] Joh. 20.
21, &c.
Mat. 18. 18.

Of Satisfac-
tion by
penitential
works.

II. Though no Creature whatsoever can make (f) condign satisfaction, either for the Guilt of Sin, or the pain Eternal due to it; (g) This satisfaction being proper to Christ our Saviour only; Yet penitent Sinners Redeemed by Christ, may, as Members of Christ, in some measure (h) satisfy by Prayer, Fasting, Alms-Deeds, and other Works of Piety, for the Temporal Pain, which by order of Divine Justice sometimes remains due, after the Guilt of Sin, and

f] Tit. 3. 5.
g] 2Cor. 5.
3.
h] Acts 26.
20.
Jonas 3. 5.
&c.
Pla. 102. 9.
&c.

Pains

Pains Eternal are (*gratis*) remitted. These *Penitential Works*, Pl. 109.23.
are, notwithstanding, *satisfactory* no otherwise than as joy- Dan. 9. 3.
ned and apply'd to that *satisfaction* which *Jesus* made upon Joel. 2. 12.
the Cross, in virtue of which alone, all our good Works find a Luk. 11.41
gateful (*i*) acceptance in God's sight. Act. 10.41.
i] 1 Pe. 2.5.

Indulgen-
ces are not
Remission
of Sins, but
only of
Canonical
Pences.

Abuse:
herein not
to be charg-
ed on the
Church.

III. The Guilt of Sin, or Pain Eternal due to it, is never remitted by *Indulgences*; but only such (*k*) *Temporal pu-* k] 1 Cor. 5.
nishments as remain due after the Guilt is remitted; These s. &c.
Indulgences being nothing else than a (*l*) *Mitigation* or *Re-* l] 2 Cor.
laxation upon just causes, of *Canonical Pences*, enjoyn'd 2. 6.
by the Pastors of the Church on Penitent Sinners, accord-
ing to their several Degrees of Demerit. And if any
abuses or mistakes be sometimes committed, in point ei-
ther of granting or gaining *Indulgences*, through the Re-
misness or Ignorance of particular Persons, contrary to the
ancient Custom and Discipline of the Church; such abu-
ses or mistakes cannot rationally be charg'd on the Church,
nor rendred matter of Derision, in prejudice to her Faith
and Doctrine.

There is a
Purgatory
or *State*,
where Souls
departing
this Life
with some
blemish, are
purify'd.

IV. *Catholicks* hold there is a *Purgatory*, that is to say, m] Numb.
a place or State, where Souls departing this Life, with 14. 20, &c.
Remission of their Sins, as to the Eternal Guilt or pain, or 2 Sam. 12.
yet (*m*) *Obnoxious* to some Temporal *Punishment*, still re- 13. &c.
maining due, or not perfectly freed from the Blemish of n] Pro. 24.
some (*n*) *Venial Defects* or *Deordinations*, (as idle Words, &c. 16.
not liable to Damnation) are (*o*) *purg'd* before their Ad- Ma. 12.36.
mittance into Heaven, where nothing that is (*p*) *defil'd* can and cap. 5.
enter. Furthermore, 22. 26.
o] Mat. 5.
26.
1 Cor. 3. 15.
p] Rev. 21.

Prayers for
the Dead
available
to them.

Superfluous
Questions
about
Purgatory.

Of the me-
rit of good
Works,
through
the merits
of Christ.

V. *Catholicks* also hold, That such Souls so detain'd in
Purgatory, being the *Living Members* of Christ Jesus, are
Reliev'd by the (*q*) *Prayers* and *suffrages* of their *Fellow-*
members here on Earth: But where this place is? Of what
Nature or Quality the Pains are? How long each Soul is de-
tain'd there? After what manner the *suffrages* made in
their behalf, are apply'd? Whether by way of *satisfaction*
or *Intercession*, &c. are Questions superfluous, and imperti-
nent as to Faith.

VI. No Man, though *just*, (*r*) can Merit either an In-
crease of Sanctity or Happiness in this Life, or Eternal
Glory in the next, independent on the Merits and
Passion of Christ Jesus, (*s*) the *Good Works* of a just Man,
proceed-

q] 1 Cor. 15
29.
Coll. 1. 24.
2 Mac. 12.
42, &c.
r] Jo. 5. 16.
Jo. 15. 5.
16.
s] Mat. 16.
27.
Cap. 5. 12.
Cap. 10. 42.
2 Cor. 5. 10
2 Tim. 4. 8.

Roman-Catholick Principles.

7

proceeding from *Grace* and *Charity*, are acceptable to God, so far forth, as to be, through his *Goodness* and *Sacred Promise*, truly *meritorious* of *Eternal Life*.

Christ really present in the Sacrament of the Eucharist.

VII. It is an Article of the *Catholick Faith*, That in the most Holy Sacrament of the *Eucharist*, there is truly and really contain'd the (1) *Body of Christ*, which was deliver'd for us, and his *Blood*, which was shed for the Remission of sins; the substance of *Bread* and *Wine* being by the powerful Words of Christ chang'd into the substance of his Blessed Body and Blood, the *Species* or Accidents of *Bread* and *Wine* still remaining. Thus,

Mat. 26. 26.
Mar. 14. 22.
Lu. 22. 19.
1 Cor. 11. 23, &c.
cap. 10. 16.

But after a supernatural manner.

VIII. Christ is not present in this Sacrament, according to his *Natural* way of Existence, that is, with extention of parts, in order to place, &c. but after a *supernatural* manner, one and the same in many places, and whole in every part of the Symbols: This therefore is a real, substantial yet *Sacramental* presence of Christ's Body and Blood, not expos'd to the External Senses, or obnoxious to Corporal Contingences.

Whole Christ in either species.

IX. Neither is the Body of Christ in this Holy Sacrament, separated from his blood, or his Blood from his Body, or either of both disjoyn'd from his Soul and Divinity, but all and whole (u) *living* Jesus is entirely contain'd under either Species; so that whosoever receives under one kind, is truly partaker of the whole Sacrament, and no wise depriv'd either of the Body or Blood of Christ. True it is,

u] Jo. 6. 48.
50, 51, 57, 58.
Acts 2. 42.

Hence Communicants under one kind nowise depriv'd either of the Body or Blood of Christ.

X. Our Saviour Jesus Christ, left unto us his Body and Blood, under two distinct Species or Kinds; in doing of which, he instituted not only a Sacrament, but also a Sacrifice; (x) a Commemorative Sacrifice distinctly (y) shewing his Death or Bloody Passion, until he come. For as the Sacrifice of the Cross was perform'd by a distinct Effusion of Blood, so is the same Sacrifice commemorated in that of the (z) Altar, by a distinction of the Symbols. Jesus therefore is here given, not only to us, but (a) for us; and the Church thereby enrich'd with a true, proper, and propitiatory (b)

x] Luk. 22 19, &c.
y] 1 Cor. 11. 26.
z] Heb. 13. 10.
a] Lu. 22. 19.
b] Mal. 1. 11.

Of the Sacrifice of the Mass.

Worship of Images wrongfully Imposed on Catholics.

XI. Catholics renounce all *Divine Worship*, and Adoration of Images or pictures. (c) God alone we Worship and Adore; Nevertheless we make use of Pictures, and place them

c] Luk. 4. 8.

Yet there
is some Ve-
neration
due both to
Pictures,

them in (d) Churches and Oratories, to reduce our wandering thoughts, and enliven our memories towards *Heavenly things*. And further, we allow a certain *Honour* and *Veneration* to the Picture of Christ, of the Virgin *Mary*, &c. beyond what is due to every *prophane* Figure; not that we believe any *Divinity* of virtue in the Pictures themselves, for which they ought to be Honour'd, but because the Honour given to Pictures is refer'd to the *Prototype*, or things represented. In like manner,

d] Ex. 25.
18.
1 Kin. 6. 35.
Luke 3. 22.
Njm. 21. 8
Acts 5. 15.

And other
sacred
things.

XII. There is a kind of Honour and Veneration respectively due to the *Bible*; to the *Cross*, to the Name of *Jesus*, to *Churches*, to the *Sacraments*, &c. as (e) things peculiarly appertaining to God; also to the (f) *glorify'd* Saints in Heaven, as *Domestick Friends of God*; yea, (g) to *Kings*, *Magistrates*, and *Superiours* on Earth, as the *Viceregents* of God, to whom Honour is due, Honour may be given, without any Derogation to the Majesty of God, or that *Divine Worship* appropriate to him. Furthermore,

e] Jos. 7. 6.
Exod. 3. 5.
Psal. 99. 5.
Phil. 2. 10.
Luk. 3. 16.
Act. 19. 12.
f] Ju. 12.
26.
g] 1 Pet. 2.
17.
Rom. 13. 7.
h] Rev. 5. 8.
i] Lu. 15. 7.
k] 1 Cor.
13. 12.
l] Ex. 32. 13
2 Chron. 6.
42.

Prayers to
Saints law-
ful.

XIII. *Catholicks* believe, That the Blessed Saints in Heaven replenish'd with Charity, (h) *pray* for us their fellow-members here on Earth; that they (i) *Rejoyce at our conversion*; that seeing God, they (k) *see and know in him* all things suitable to their *happy state*; but God is inclinable to hear their *Requests* made in our behalf, (l) and for their sakes grants us many favours; That therefore it is good and profitable to *Desire* their *Intercession*; And that this manner of *Invocation* is no more injurious to Christ our *Mediator*, or *superabundant* in itself, than it is for one Christian to beg the *prayers* and *assistance* of (m) *another* in this World. Notwithstanding all which, *Catholicks* are taught so to rely on the *prayers* of *Others*, as to neglect their own (n) *Duty to God*; in *Imploring* his *Divine mercy* and *Goodness*, (o) in *mortifying* the *Deeds of the flesh*; in (p) *Despising* the *World*; in *loving* and (q) *serving* God and their *Neighbour*; in *following* the *footsteps of Christ* our Lord, who is the (r) *Way*, the *Truth*, and the *Life*: to whom be Honour and Glory for ever and ever, *Amen*.

m] Romans
15. 30.
n] Jam. 2.
17. 30. &c.
o] Rom. 13
14.
p] Ro. 12. 2.
q] Gal. 5. 26.
r] Joh. 14. 6

Yet so as
not to neg-
lect our
Duties.

